

THE
HISTORY
OF THE
CHURCH,
FROM THE

Beginning of the WORLD
TO THE
Year of CHRIST 1718.

In FOUR VOLUMES.

Compendiously written in *French* by
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Divinity of the Faculty of Paris.

And now translated into *English* according to the
Third *Paris* Edition, Revis'd, Enlarg'd, and
put into a new Method by the AUTHOR.

With a Compleat INDEX to the Whole.

V O L. III.

The T H I R D E D I T I O N.

LONDON: Printed for BERNARD LINTOT at the
Cross-Keys between the *Temple Gates*. 1724.





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T H E



THE HISTORY OF THE CHURCH.

VOL. III.

CENTURY IX.

CHAP. I.

An Account of what happened both in the East and West about the Beginning of the ninth Century, relating to the Worship paid to Images. The Succession of the Eastern Emperors, of Popes, and of the Patriarchs of Constantinople.

Having brought down the History of the Church to the end of the Eighth Century; we are now entering upon those Centuries, which do not furnish us with so many famous Events, nor such illustrious Men. And yet the farther we advance in the remaining Centuries, the greater Connexion we shall find between their History, and that of our Times.

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That of the Ninth Century is not only remarkable for the Multiplicity, and the Nature of the Questions then under Debate; but also because the Points or Subjects then handled, have a near Relation to those Controversies which have since sprung up in the Church.

Tho' we have already spoken of the Dispute about Images, and carried it on a considerable way; it is necessary to resume it here in a few Words, in order to shew the Sequel of it. ^a *Nicephorus*, who had wrested the Empire from *Irene* in the Year 802, maintain'd the Worship of Images. ^b In 806 he caus'd *Nicephorus* to be chosen Patriarch of *Constantinople*, after the Death of *Tarafus*. That Patriarch and the Emperor concurr'd in supporting the Worship of Images; ^c but they were embroil'd with *Theodorus Studita*, and the Monks of *Constantinople*, on account of their restoring *Joseph*, Treasurer of the Church of *Constantinople*, who had been depos'd for having crown'd *Theodora*, whom the Emperor *Constantin*, Son to *Leo IV.* and *Irene*, had married, after putting away his lawful Wife. The Patriarch admitted this *Joseph* to a Synod held in 809, and declar'd the Marriage of *Theodora* lawful. ^d *Theodorus*, and the other Monks, for this Reason, separated from any Communion with him; and this Division continued till the Death of the Emperor *Nicephorus*, who was kill'd by the *Bulgarians* on the 26th of July, 811. His Son *Stauraces* reign'd but a few Months after him. *Michael Curcopalata* was proclaim'd Emperor in October that same Year. ^e He put an End to the Schism there was then in the Church of *Constantinople*, reconciling the Patriarch and the Monks, upon condition that *Joseph* should be expell'd, and that for the future the Monks should be obedient to the Patriarch in all Things that were not against the Faith, or the Law of God. ^f In 813 *Michael* being vanquish'd by the *Bulgarians*, resign'd the Empire to *Leo the Armenian*, who was crown'd by the Patriarch *Nicephorus*. This Emperor declar'd against the Worship of Images, expell'd *Nicephorus* from his See, and banish'd *Theodorus Studita*, *Nicetas*, and se-

^a *Theoph. in Niceph.*
^b *Zosar. in Iren.* & *Niceph.* *Cedren. in annal.*

^c *Michael. Mon. in vit. S. Theod. Stud.* ^d *Theophan. in ann. 804.* ^e *Theod. Stud. l. 1. Ep. 55. ad Antonin.* ^f *Theoph. ad hunc ann. Cedren. Zosar. in Michael Rangab.*

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veral others who asserted the Worship of Images. ^g After his Death, *Michael the Stammerer*, who succeeded him in the Year 822, put an end to the Persecution for a Time, and recall'd some of the banish'd Persons; but the Patriarch *Nicæphorus* was not recall'd. *Theodosius* first, and then *John*, both of them *Iconoclasts*, had been possess'd of his See. *Michael* desiring to re-establish Peace in the *East*, propos'd to assemble a Council, to which both the *Iconoclasts*, and the Affirmers of the Worship of Images, should be admitted; ^h but the latter refusing to sit with Heretick Bishops, and demanding to have all the Catholicks recall'd, *Michael* found out a Medium. He left all Men free to worship or not worship Images, and published a Regulation, forbidding the Abuses he pretended had been introduced in worshipping Images, as the taking of Crosses out of Churches to put Images in their Places; the paying of Adoration to the Images themselves; the cloathing of Statues; the taking of them for Godmothers to Children; the cutting off the Hair of those Women who took a monastical Life upon them; the mixing any of their Colours with the Oblation, and distributing of them in the Communion; the placing of the Body of JESUS CHRIST between their Arms, and celebrating the holy Mysteries before them in private Houses. He also order'd all Images that were in low Places to be remov'd, and those which were rais'd high to remain, that they might serve instead of Books to ignorant People, but would not allow them to be worshipped, nor Candles to be lighted to their Honour, or Incense to be offer'd to them.

This Regulation was not at all agreeable to the two Parties. The zealous Affirmers of the Worship of Images were scandaliz'd, and those who would have all Images put out of the Church were not satisfied with it. I said before, that *Michael* sent Ambassadors into the *West*, to get his Regulation approv'd; that those Ministers apply'd themselves to *Lewis the Debonnaire*, who succeeded his Father *Charlemaign* in the Western Empire, Anno 814; — that

^g *Theod. vit. Cedren. in Mich. Balb.
Lud. Imper.*

^h *Michael Balb. Ep. ad*

the said Emperor sent Ambassadors to *Rome*, to cause *Michael's* Regulation to be approv'd of; that the *Romans* did not admit of that Regulation; ¹ and that a Synod of the Bishops of *France* was held at *Paris* in the Year 824, at which the Bishops managing the Affair with much Regard to the Pope, were of Opinion, that tho' the Use of Images ought not to be prohibited, yet it was not allowable to pay them a religious Worship.

^k *Leo III.* dying in the 21st Year of his Papacy, was succeeded by *Stephen IV.* on the 12th of June 816. *Stephen* died the 20th of January next ensuing, and *Paschal* the First was chosen in his Place. ¹ This Pope declar'd for *Theodorus Studita*, and the other Assertors of Image-Worship, and writ and sent Legates into the *East* to support them. *Paschal* died the same Year the Council was held at *Paris*, being 824^m. In May *Stephen II.* succeeded him; During his Pontificate the Opinion of the *French* Bishops was carried to *Rome*, and thence into the *East*; it does not appear that those Deputations had any Consequence. It is to be here observ'd, that the Controversy touching the Use and Worship of Images, occasion'd a Division at that Time in the *Western*, as well as in the *Eastern* Church. The Pope and the *Romans* adher'd to the Decree of the Council of *Nice*; *Claudius Clement*, a *Spanish* Priest, Disciple to *Felix of Urgel*, and afterwards Bishop of *Turin*, believ'd, with the *Iconoclasts*, that they ought to be remov'd out of the Churches. ⁿ *Jonas*, Bishop of *Orleans*, the Deacon *Dungale*, and *Agobard*, Archbishop of *Lyons*, refuted *Claudius* of *Turin* as to that Point; but they disallow'd of any Image-Worship ^o. *Walafride Strabo*, who writ soon after, did not only approve of the Use of Images, but also asserted, that some sort of Respect might be paid them.

This was the end of those Contests. ^p The Emperor *Michael* settled his Regulation in the *East*; and his Son *Theophilus*, who succeeded him in the Year 829, follow'd his Example; but young *Michael* coming to the Empire in

¹ *Concil. Paris. an. 824.*

^m *Ep. 66. Catech.*

^k *Vit. Pont.*

^m *Act. Conc. Paris.*

¹ *Theodor. Stud. l. 2.*

ⁿ *Jonas Aurel. l. 1.*

^o *Mabillon-prefat. sec. 4. Bened.*

Gadren. & Zonar. in Theoph.

^p *Johan. Cypriol. in Theophil.*

841, under the Guardianship of his Mother *Theodora*, held a Council at *Constantinople*, in which the *Iconoclasts* were condemn'd, the Worship of Images restor'd according to the Decree of the Council of *Nice*, and *Johm*, Patriarch of *Constantinople*, who favour'd the *Iconoclasts*, was depos'd^q. *Methodius* was put into his Place. It does not appear that there was any Controversy afterwards about Images. The *French* and *Germans* used themselves, by degrees, to pay an outward Honour to Images, and conform'd with the Church of *Rome*.



C H A P. II.

Of the Western Empire. Succession of the
Western Emperors, and of the Popes.

THE Western Empire, as I have already said, was then under the Dominion of *Charlemaign*, who was crown'd Emperor An. 800. That Prince restor'd Religion, Sciences and Justice to a flourishing Condition; he reviv'd the Ecclesiastical Discipline, and died the 28th of January 814; left *Lewis the Debonnaire* his Successor in the Empire, and gave the Kingdom of *Italy* to *Bernard*. The Emperor nevertheless still continued Sovereign of *Rome*; for the *Romans* having conspir'd against Pope *Leo III.* and he having of his own Authority put some of them to Death, *Lewis the Debonnaire* order'd *Bernard* to take a Journey to *Rome*, and regulate Affairs there^r. The Pope, on his Part, sent Legates into *France* to justify himself before the Emperor: The *Romans*, in Revenge, not only reposess'd themselves of the Lands he had taken from them, but plunder'd the Castles about the Country. *Bernard* sent

^q Int. Act. Conc. to 7. p. 1783.
Car. M. Vit. per Eginhard. & per Monach. Engolism.
Imp. c. 7. & 8.

^r *Anony. Pithean.* ad an. 814.
Thegan. de gen. Lud.
Vit. Pont. in Leon. III.

^s *Vit. Ludov. pij incert. and.*

thither *Vinlige*, Duke of *Spoleto*, who quell'd the Mutiny, seizing the Ring-leaders, whom he sent into *France*. * Pope *Stephen IV.* who succeeded *Leo* in the Year 816, caus'd the *Romans* to take the Oath of Fidelity to *Lewis*, and went himself to meet him at *Rheims*, where he crown'd him and his Wife *Hermengarde*. *Stephen* having procur'd the Liberty of some of the *Romans* who were Prisoners in *France*, return'd to *Rome*, where he died in the 7th Month of his Pontificate. * *Pascal I.* who succeeded him, sent, the 2^d of *January* 817, to acquaint *Lewis* the *Debonnaire* with his Promotion, and desir'd his Confirmation. *Lewis* the *Debonnaire* was no less careful of the Ecclesiastical Discipline than his Father had been. ^y He assembled a Council at *Aix la Chapelle*, in which he caus'd two Rules to be establish'd, the one for the Canons, and the other for the Canoneesses; and the Year after he held in the same City an Assembly of Abbots and Monks, and there had a Rule drawn up for Monks. *Lewis* the *Debonnaire* at this Time took his Son *Lothair* for his Associate in the Empire, gave *Acquitain* to *Pepin*, *Bavaria* to *Lewis*, and got rid of *Bernard King of Italy*, who design'd to make himself absolute Master of that Kingdom.

Pascal I. was possess'd of the holy See but seven Years and some odd Months, and died the 14th of *May* 824*. *Eugenius II.* was chosen two Days after. In 827 a Party set up against him, and chose *Zinzius*; but this Man was soon after oblig'd to resign, and *Eugenius* died in a short time. *Valentin* succeeded him on the 14th of *December*, and liv'd but one Month and some few Days. *Gregory IV.* ascended the holy Chair the 20th of *January* 828.

Lewis the *Debonnaire* was still Emperor; but in the Year 830, his Son *Lothair*, having form'd a Conspiracy, caus'd him to be shut up in the Abbey of St. *Medard* at *Soiffons*, where he continued all the Spring and Summer; ^x but by the Assistance of his other Sons, caus'd an Assembly to meet at *Nimeguen*, by which he was restor'd, and *Lothair* oblig'd to beg his Pardon in his Tent. However, he enjoy'd not

* *Vit. Steph. Pap. IV.*

^y *Conc. Aquisgr. t. 7; Conc. anti. ap. Pith. ad an. 830.*

^x *Ep. Pascal. Vit. Lud. pij ap. Pith.*

^z *Vit. Pont.*

^a *Annal. incert.*

his Dominions in Peace; ^b for his three Sons combining against him, took the Field with a mighty Army, taking along with them Pope *Gregory IV.* who was in their Interest, and threatened to excommunicate *Lewis the Debonnaire*^c. The French Bishops being inform'd of it, sent him word, that if he came thither to excommunicate the Emperor, he should return excommunicated himself. *Lewis* prepar'd to make a good Defence, and the two Armies lay five or six Days encamp'd between *Basle* and *Strasburg*, during which time the Pope and the Emperor had some Conferences for negotiating a Peace; but under that colour the Emperor's Troops where debauch'd, and he oblig'd to put himself into the Power of his Sons, with his other Son *Charles*, whom he had declar'd King of *Rhetia*. *Lothair* shut him up again at St. *Medard of Soissons*, and caus'd him to be depos'd in an Assembly held at *Compeigne*^d; where *Eppo*, Archbishop of *Rheims*, and some other Bishops, prevail'd upon *Lewis the Debonnaire* to make a Confession of pretended Crimes, under his Hand, and consequently depriv'd him of the Badges of his Dignity. ^e *Lewis* and *Pepin* resenting the ill Usage of their Father, join'd together to rescue him, and oblig'd *Lothair* to retire into *Germany*, and to leave *Lewis the Debonnaire* free at St. *Dennis*. ^f There he, in the Year 834, held an Assembly of Bishops, who reconcil'd him to the Church, and restor'd him his Crown and military Girdle, by the Approbation of the People of *France*. ^g *Eppo* was depos'd the Year after in a Synod held at *Thionville*. *Lothair* caus'd himself to be re-intron'd after his Father's Death, but that had no farther Consequence. *Pepin King of Aquitain* died before his Father, in November 838, leaving a Son of his own Name; ^h but *Lewis the Debonnaire* gave his Dominions to *Charles*, afterwards call'd the *Bald*, his fourth Son, and died on the 20th of *June*, in the Year 840. *Lothair* thus become the only Emperor, would have also posseß'd himself of the Kingdom of *France*; but *Charles* secur'd it to him-

^b *Thegan. de gest. Lnd. pij.*^c *Vit. Lud. ap. Pith.*^d *Concil. Compend. Can. 833. t. 7. Conc. Frising. 1. s. c. 34. Sigebert. in Chron. ad an. 834. S. Dionys. t. 7. Conc.*^e *Annal. Pith. Ost.*^h *Regin. & Sgeb. in Chron.*^g *Convent. ap. Conc. ad Theodosii villam ibid.*

self. The three Sons of *Lewis the Debormaire*, having warr'd against one another, agreed, and divided the Monarchy.
ⁱ *Lothair* retain'd the Empire, the Kingdom of *Italy, Lorain* and *Burgundy*; *Lewis, Germany*; and *Charles*, the Western Part of *France* from the *Maeſe*.

^k *Gregory* presidèd in the holy See 16 Years, and in 844 was succeeded by *Sergius II.* who died in 847. *Leo IV.* was put into his Place; to him succeeded *Benedict III.* in 855.



C H A P. III.

An Account of the Contest between Photius and Ignatius for the Patriarchal See of Constantinople; and of the eighth General Council.

ⁱ IN the East, after the Death of *Methodius* Patriarch of *Constantinople*, *Ignatius*, Son to the Emperor *Michael Cuperatata*, who had till then led a monastical Life in the Isles of *Hieres* and *Terebinthus*, which were by him planted with Monasteries, was rais'd to the See of *Constantinople* in the Year 845. There was at that time one *Bardas*, Brother to the Empress *Theodota*, Niece to *Michael the Stammerer*, who had a great Share in the Government; ^m he was desperately in Love with his Daughter-in-Law, and had Familiarity with her. *Ignatius* reprov'd that Crime with such Freedom as became a holy Bishop, and perceiving that *Bardas* did not mend, refus'd to admit him to the Sacraments. This Refusal incens'd *Bardas*, but he waited till another Time to shew his Resentment. He persuaded *Michael* to

^l *Oth. Frising.* l. 5. c. 35. *Sigeb. ad an. 844.*

^k *Vit. Pont.*

^l *Croop. Cedren. in Bard.* *Glyc.*

^m *Mich. Monach. Vit. Ignat.*

pat. CP. t. 8. Conc. Lab.

take

take the Government into his own Hands, and to cause his Mother and Sisters to be shorn and put into a Nunnery. The Emperor ordered the Patriarch to do it ; he refus'd, which furnish'd *Bardas* with an Opportunity to charge him with the favouring the Rebellion of a Man who call'd himself the Son of *Theodota* by another Husband. *Mickael* caused his Mother and Sisters to be shut up, and banish'd *Ignatius* to the Island of *Terebinthus*, requiring him to resign ; and tho' that Patriarch refus'd so to do, yet the Emperor put *Photius* into his Place.

It will here be proper to give a Character of this famous *Photius*. * He was of a Noble Family in *Constantinople*, and Nephew to the Patriarch *Tarasus*, had been rais'd to the Prime Dignities in the Empire, and made Principal Secretary of State, Captain of the Guards, and Senator ; a notable Politician, and very Learned. He was but a Lay-man when chosen Patriarch, to which he was ordain'd on *Christmas-day*, in the Year 858, by *Gregory Abestas*, Bishop of *Syracuse*, who having been depos'd at *Rome*, had withdrawn himself to *Constantinople*. He had long before declar'd against *Ignatius*, and occasion'd a Schism in the Church of *Constantinople*.

This was the Consequence of the Ordination of *Photius*. Tho' he had given it under his Hand, that he would pay Respect to *Ignatius*, yet was that Patriarch, within two Months after the other's Advancement to the See of *Constantinople*, carried away from the Island *Terebinthus* to that of *Mitilene*. *Photius* having gathered a Synod, declared his Deposition, and anathematiz'd his Person. ° Being desirous to have that Judgment authorized by the Bishop of *Rome*, he deputed two Bishops to Pope *Nicholas I.* who succeeded *Benedict III.* in the Year 858, desiring him to send his Legates to *Constantinople*, to restore Ecclesiastical Discipline, and wholly suppress the Remains of the Sect of the *Iconomachians*. The Pope sent two Bishops to *Constantinople*, in Quality of his Legates, named *Zacharias* and *Radoaldus*, with full Power to regulate the Affair of the *Iconoclasts*, and only to take Informations as to what con-

^a *Vit. Phot. & Ign.*

^o *Ep. Ph. & Nicolai Pap. I.*

cern'd *Ignatius*, in order to make their Report to the Holy See. ^P He at the same time writ to the Emperor against the Deposition of *Ignatius*, and the Ordination of *Photius*. ^q The two Legates being come to *Constantinople* in the Year 861, were present at a Council of Three hundred and eighteen Bishops, to which *Ignatius* was summoned. He appeared the first Session, was presl'd to resign, and upon his Refusal they summoned him to appear a second Time before the Synod. He was brought thither by Force, and the Council pronounced Sentence of Deposition against him. That Assembly took also into consideration the Worship of Images, which was there confirmed, and seventeen Canons were passed relating to Bishops, Monks and other Clergymen. After this *Ignatius* was closely confined, and by Force compell'd to sign an Instrument, importing, that he own'd himself unworthy of the Episcopal Dignity: That he had been preferred to it by indirect Means, and had not been a lawful Possessor of it. This Confession under his Hand having been extorted from him, they would have obliged him to read it in publick; but he made his Escape in the Habit of a Peasant, lay conceal'd in the Islands, and sent a Petition of Appeal to the Pope. The Emperor, on the other Hand, sent to *Rome* the Acts of the Council against him, and writ to the Pope, persuading him to consent to the deposing of *Ignatius*, and the Ordination of *Photius*; but *Nicholas I.* answered, that he disapproved of both, and calling a Council at *Rome*, declared *Photius* deprived of the Priesthood and all manner of Clerkship; ordered the restoring of *Ignatius*; depos'd *Zachary*, one of his own Legates, for having consented to the deposing of *Ignatius*; gave a like Sentence of Deposition against *Gregory of Syracuse*, and declared all the Ordinations made by *Photius* void. ^r *Radoald* was summoned to another Council held at *Rome* in 864, depos'd and excommunicated.

The Patriarch *Ignatius* had been allowed to live in the Island of *Terebinthus*; but *Photius*, making use of forg'd Letters to accuse him of holding Intelligence in the *West*,

^P Nic. Psp. I. Ep. 7, 8, 9.
t. 8. Conc. ^q Ep. 7. Nicol.ii.

^q Acta Conciliab. CP. sub. Phot.
^r Concil. Rom. 4. sub. Nic. I.

and

and writing against the Emperor, caus'd him to be impri-
soned. The Fraud being discovered, *Ignatius* was set
at Liberty. ¹ *Bardas* was some time after put to Death by
the Emperor's Order; but that did not obstruct *Photius*'s
persuading the Emperor *Michael* to assemble a Council at
Constantinople, in which he caus'd Pope *Nicholas* to be accu-
sed, deposed, and excommunicated. This Council was held
in 866; ² but the next Year *Basilus*, who had been declared
Emperor after the Death of *Bardas*, having killed *Michael*,
restor'd *Ignatius*, and banish'd *Photius* into a Monastery. *Ig-
natius* immediately excommunicated *Photius*, and desir'd of
the Emperor that a General Council might be summon'd.

This Council met at *Constantinople* in the Year 869, and
is called the Eighth of the General Councils. ³ *Donatus* and
Stephen, Legates to Pope *Adrian II.* who succeeded Pope
Nicholas in the Year 867, presidèd in it. Only the Bishops
who had adhered to the Patriarch *Ignatius* were admitted to
the first Session. The others having afterwards renounced
all Communion with *Photius*, and own'd *Ignatius*, were ad-
mitted to the following Sessions, so that the Council con-
sisted of one hundred Bishops. The Judgment given by the
Pope in the Council at *Rome* was approved. *Photius* was
brought in and degraded, as were those he had ordain'd;
his Person was anathematiz'd, and the Acts of his Coun-
cil against Pope *Nicholas* condemned. The Worship of I-
mages was there confirm'd, and several Regulations made
for establishing Peace and Discipline in the *Eastern Church*,
and for ordering in Time to come the Election of Patri-
archs and Bishops. Those Regulations are contained in
twenty seven Canons. In Conclusion, a very ample Con-
fession of Faith was read, and sign'd by all the Bishops, to-
gether with the Acts of the Council.

¹ Nicet. in vit. Ignat. t. 8. Conc. p. 1223.

² AG. VIII. Synod. t. 8. Conc.

³ Cedren. in Basil. Imp.

C H A P. IV.

A Contest between the Pope and the Patriarch of Constantinople about Bulgaria. Photius restor'd. The Greek Church separates from the Latin.

THIS Council did not put an End to all the Differences between the *Eastern* and *Western* Churches, in relation to the Ordination of *Photius*^a. There ensued another immediately, which was followed by the Separation of the *Greek* Church from the *Latin*, and continues to this Day.
^b This was on Account of *Bulgaria*. A Deputy from the Prince of the *Bulgarians* being come to *Constantinople*, the Emperor brought the Pope's Legates into a Place where were the Deputies of the other Patriarchs, who had been present at the Council, and the Patriarch *Ignatius*. The *Bulgarian* Deputy, in the Name of the *Bulgarians*, ask'd that Assembly to which Church they ought to submit themselves. The Pope's Legates affirm'd they ought to do it to the Church of *Rome*, whence they had their first Instruction. The *Eastern* Patriarchs asserted, that *Bulgaria* having been taken from the *Greeks*, and formerly governed by *Greek* Bishops, ought to be subject to the Patriarch of *Constantinople*. The Pope's Legates maintained their Title the best they were able; but the Decision of the Patriarchal Deputies was against them, and by their Sentence *Bulgaria* was adjudg'd to the Patriarch of *Constantinople*. The Legates on their Side declared that Judgment void, and presl'd *Ignatius* to desist from that Pretension. The Emperor, provok'd by the Opposition of the Legates, caus'd them to be shipp'd off without a Convoy; so that they were taken by the *Sclavonians*, kept in Captivity, and not releas'd 'till earnestly solicited to it by Letters from the Emperor of the *West*.

^a *Vit. Phot.*^b *Nicol. I. Resp. ad Conf. Bulgar. c. 106.*^c *Ana?. in vit. Adrian. Pap. II.*

^a Pope *Adrian*, disgusted at their contesting with him about *Bulgaria*, and at the ill Usage of his Legates, complain'd heavily of it, in a Letter he writ *An. 871*, to the Emperor *Basilis*, and his Son *Leo* his Associate in the Empire; but that did not hinder the *Greeks* from possessing them selves of *Bulgaria*, and expelling the *Latin* Bishops and Priests: However, the Popes did not despair of recovering it, ^c and *John VIII.* Successor to *Adrian*, sending *Peter*, Bishop of *Ancona*, and *Eugenius*, Bishop of *Ostia*, his Legates to *Constantinople*, in the Year 878, to restore Peace to that Church, still divided by the Faction of *Photius*, directed them to repair to *Michael*, King of the *Bulgarians*, to exhort him to submit to the Church of *Rome*, ^d and in Writing enjoin'd the Patriarch *Ignatius* to restore *Bulgaria*, threatening to depose and excommunicate him if he stood out. *Photius* taking Advantage of this Division, returned to *Constantinople*, and *Ignatius* dying in 878, resettled himself by Force in the See of *Constantinople*. ^e Pope *John VIII.* consented to the restoring of *Photius*, upon Condition that *Bulgaria* should be yielded up to the Church of *Rome*. He sent the Cardinal *Peter* in Quality of his Legate to *Constantinople*, to compleat the Re-union, and demand the Restitution of *Bulgaria*.

^b The Emperor assembled a Council of three hundred and eighty three Bishops, which call'd it self the Eighth General Council. *Photius* was there own'd as lawful Patriarch, and all that had been done against him made void. It was there forbid to add any thing to the *Constantinopolitan* Creed, by that means indirectly to condemn the *Latins*, who had added to it the Word *Filioque*. The Legates returned to *Rome* very well pleas'd with the Success of their Negotiation, ⁱ and the Pope himself congratulated the Emperor and *Photius* upon it; but being afterwards informed that his Legates had been imposed upon; that *Photius*, instead of suing for Pardon, had caus'd his Condemnation to be reversed, and that no Right was done him as to *Bulgaria*, he

^d *Adrian II. Ep. ad Basil. t. 8. Conc. Lab. in fine 8. Synod. p. 1173.*

^e *Johan. VIII. Ep. 80 ad Basil. Imp. f Id. Ep. 78. ad Ign. CP.*

^g *Id. Ep. 199. ad Basil. t. 9. Conc. h Act. Concil. Const. sub. Phot. t. 9. Conc. i Johan. VIII. Ep. 250. & 251.—Formos. Pap. Ep. ad Stylian.*

mounted the *Jube* or Tribunal of his Church, and pronounced *Anathema* against such as would not allow of *Photius's Condemnation*. ^k He sent one *Marinus* in Quality of his Legate to *Constantinople*, who there defended what had been done by Pope *Nicholas I.* against *Photius*, and would not agree to have the Judgments pronounced against him reversed. The Emperor cast him into Prison, and having kept him there thirty Days, sent him back to *Rome*, where his Firmness was soon rewarded; for Pope *John VIII.* dying at the Beginning of the Year 882, he was elected in his Place on the first of *February*.

Marinus being declared Pope, still proceeded against *Photius*. The first Thing he did, was to condemn him over again, to declare all he had done as Bishop void, and to reverse all that had been acted by the Synod in favour of him. His Pontificate lasting but a Year and some odd Days, he was succeeded by *Adrian III.* who confirmed what his Predecessors had done against *Photius*. The Emperor, on the other Side, wrote a very sharp Letter against the Bishops of *Rome*, which was delivered to *Stephen V.* who succeeded *Adrian* in 885, and answer'd him in the same Strain. The Pope's Letter came not to *Constantinople* 'till after the Death of *Basilus*. ^l His Son *Leo*, who succeeded him in 886, received the Pope's Letter, and being an Enemy to *Photius*, laid hold of that Opportunity to expel and banish him to a Monastery in *Armenia*, causing his own Son *Stephen* to be elected Patriarch of *Constantinople*. ^m This Choice was approved by *Stylianus*, Bishop of *Neo-caesarea*, and by the other Bishops, who had refused to own *Photius*. They wrote a Letter in their own, and in the Name of the Clergy of *Constantinople*, and of the Abbots and Monks of the Empire, to Pope *Stephen*, acquainting him, that the Emperor had expell'd *Photius*. They at the same time intreated him to forgive the Bishops, who had communicated a second Time with *Photius*, whom they had deprived of the Exercise of their Sacerdotal Function, 'till such time as they should be

^k Steph. Pap. V. Ep. 1. ad Bas. Imp. Vit. Marini Pap.

^l Zon. in Leon. philos. Cap. Ibid. ^m Ep. Stylian. Episc. & Cleri Conf. ad Steph. V. int. Act. Conc. t. 9. p. 368.

certainly

certainly inform'd of the People's Pleasure. The Emperor also wrote to the Pope, and only informed him, that *Photius* had retir'd of his own accord, and had embrac'd a private Life. ⁿ The Pope did not look upon that Expression as agreeable to his Intentions; and answer'd the Greek Bishops, that he could not proceed to any Decision without examining the Cause, and 'till Bishops were sent about it on both Sides. The Greek Bishops reply'd, that there was no occasion for trying *Photius* over again, since he stood condemned; and persisted in their Request, that those who had communicated with him might be pardoned. This Answer was deliver'd to *Formosus*, who succeeded *Stephen* in 891. ^o This Pope replied, that the Ordinations made by *Photius* being null, those he had so ordain'd could not be admitted to the Communion of the Church any other Way than as Lay-men; but there being a great Number of Bishops, Priests, and other Clerks ordain'd by *Photius*, *Stylianus* and the other Bishops were obliged to bear, and communicate with them: However, the Popes would not approve of that Toleration, ^p and *John IX.* answered *Stylianus*, as his Predecessor had done. From this time forward the *Latin* and *Greek* Churches never had a good Understanding together, though the Communion was not entirely broke off between them.

Photius was not satisfied with dividing the *Greek* Church, through his Ambition, and with laying the Foundation of the Division between the *Greek* and *Latin* Churches; ^q but he proceeded to attack the latter in Points of Doctrine and Discipline, which are contained in a Letter he writ against her.

At that Time he reduc'd the Accusation of the *Greeks* against the *Latins* to ten Articles ^r. The first Article was about the Procession of the Holy Ghost, the *Greeks* asking of the *Latins*, why they maintained the Holy Ghost's proceeding from the Father and the Son, and not from the Father only, as they believed. This is the only Point which relates to

ⁿ Steph. V. Ep. 2. ^o Ep. Formos. Pap. ad Stylian. ^p Johan. IX. Ep. ad Stylian. t. 9. Conc. p. 494. ^q Baron. ad an. 663. t. 10. ^r Ep. 70. Nic. I. ad Hincmar. t. 9. Com.

Doctrine, the others have regard to Discipline. They found fault with the *Latins* for fasting on *Saturday*; for not having eight Weeks in their *Lent*; with the *Latin* Priests shaving their Beards; with their being obliged to Celibacy, and with their forbidding to anoint with the Holy Chrism the Forehead of those they baptis'd, or to administer Confirmation. They charg'd them with making Bishops of Deacons, without first conferring on them the Order of Priesthood. They oppos'd the Primacy of the Bishop of *Rome*, and would have preferr'd the Patriarch of *Constantinople*, or at least made them equal. To conclude, they falsly slandered the *Latins* for making the Holy Chrism with River Water, and for offering a Lamb at *Easter*, together with the Body and Blood of CHRIST, after the manner of the *Jews*.

The *Latins* did not continue silent. Pope *Nicholas I.* had recourse to the *French* Bishops and Divines, to answer the Accusations of *Photius*. He sent them to *Hincmarus*. *Odo*, Bishop of *Beguvaiss*, was employed by the Province of *Rheims* to answer them; *Aeneas*, Bishop of *Paris*, by that of *Sens*; and besides them, *Ratramne*, a Monk of *Corbie*, was employed to refute the *Greeks*. We still have the Works of *Aeneas* and *Ratramne*, that of *Odo* is lost.



C H A P. V.

Of the Dispute about Grace and Predestination, against the Monk Gotescalcus.

HA VING finish'd the Ecclesiastical History of the Ninth Century, as far as relates to the *Eastern Church*; I proceed to that of the *West*; in which there were a great many considerable Disputes about Matters both of Doctrine and Discipline. The most considerable, and that which was debated with the greatest Heat, is that of *Grace and Predestination*.

stimation. It was set on Foot on occasion of some Propositions advanc'd by *Gotescalcus*, a German by Birth, and a Monk in the Abbey of *Orbais*, in the Diocese of *Soissons*. That turbulent Monk, who wanted neither Sense nor Learning, departing from his Monastery in the Year 846, in order to go to *Rome*, travell'd into *Dalmatia* and *Pannonia*. It is reported, that under colour of preaching the Gospel to Infidels, he inculcated his private Opinions about Predestination. At his Return he staid some Time in *Lombardy*, in an Hospital founded by Count *Eberard*, where, in the Year 845, he had a Conference with *Notingus*, Bishop of *Vienna* in *Austria*, relating to the Predestination of the Just to Glory, and the Wicked to Damnation^c. *Notingus*, startled at *Gotescalcus*'s Doctrine, impeach'd him to *Rabanus*, Archbishop of *Mentz*. *Rabanus* charg'd *Gotescalcus* with teaching, that no Man who is predestin'd for Life everlasting can be damn'd, and none who is predestin'd for Damnation can be saved. He chiefly encounter'd this latter Part, and maintain'd it could not be said, that God predestin'd to Evil or Damnation, but only that he foresaw both. *Gotescalcus* finding himself attack'd by an Adversary whose Credit and Authority were great, went into *Germany* to come to an Understanding with him, and reduc'd the Debate to three Questions. The first, whether it could be said that there was any Predestination to Evil; the second, concerning the Will and Death of CHRIST's dying for all Men; and the last, concerning Free-Will. In relation to the first Question, he maintain'd, that God having foreseen the Sins of the Wicked, predestin'd them to Damnation; as to the second, that God has not a true Will to save any but those that are saved; and as to the third, he charged *Rabanus* with reviving the Errors of *Cassianus* and *Gennadius*. *Gotescalcus* proposed these three Questions to the ablest Persons of his Time, and ask'd their Opinion of them. ^d The Contest was laid before a Synod of Bishops, held at *Mentz*, in the Year 848, and turned altogether upon this Question, Whether it may

^c *Hincm. de prædest. c. 2. & Ep. 17. 24. & 25. Raban. Ep. Synod. ad Hincm. t. 8. Conc.* ^d *Mabill. ann. Bened. t. 2. ad an. 829, 848, 849.*

^u *Concil. Mogunt. 2. t. 8. Conc.*

be said that God predestinates the Wicked to Damnation? *Rabanus* asserted, that the Word *Predestination* had never been taken in an ill Meaning. *Godescalcus* would not change his Opinion. The Synod condemn'd his Doctrine, and remit-
ted him for Personal Judgment to *Hincmarus*, Archbishop of *Rheims*, who was his proper Judge.

In order to understand the History of that Time, it will be necessary to know the Character of this Archbishop; who had a great Share in all the Disputes, which then disturb'd the Churches of *France*, *Italy*, and *Germany*. *Hincmarus*^x was descended of a Noble Family in *France*, and had been bred up in the Monastery of *St. Denis*, where he wore the Habit of a Canon, according to the Custom of the Monks then living in that Monastery. Departing thence, he continued a long Time in the Court of *Lewis the Debonnaire*; shut himself up again in the Monastery of *St. Denis*, after it was reform'd by *Hilduinus*; followed that Abbot into *Saxony*, yet did not, like him, espouse *Lothair's* Party, but on the contrary, continu'd loyal to *Lewis the Debonnaire*. After the Restoration of that Prince, *Hincmarus*, who had a Genius fit for Business, remain'd at Court, to serve the King and the Bishops in Ecclesiastical Affairs. Having thus spent some Years in the World, he returned to the Solitude of his Monastery; but did not continue long there, being chosen and consecrated Archbishop of *Rheims* in the Year 844, ten Years after the deposing of *Ebbo*, and in the Place of *Notho*, who had succeeded *Foulques* or *Fuleo*, the Person substituted in the Room of *Ebbo*, who was still living.
^y *Lothair* endeavour'd to have the Sentence, by which he had been depos'd, revers'd. He wrote about it to the Pope, who appointed the Archbishop of *Roan*, and such other Bishops as he should make choice of, to try that Affair at *Treves*, whither he would send his Legates. *Ebbo*, being summon'd to that Assembly, durst not appear, and left *Hincmarus* in peaceable Possession of his See. *Hincmarus* governed that Church thirty Years, and had a great Share in all Affairs which fell within the Cognizance of the *Gallican* Church during that Time.

^x *Vit. & Opera Hincmar. per Sirmond.*

^y *Flodoard. hist. Rem. l. 3. c. 2.*

Hinc-

Hincmarus, after having heard *Gotescalcus* in private, turn'd him over to a Synod of Bishops held at *Querci*, a Royal Castle in Picardy, between *Compeigne* and *Noyon*². He brought thither *Rothadus*, Bishop of *Soissons*, *Gotescalcus's* proper Judge. *Wenilon*, Archbishop of *Sens*, was there with *Hincmarus*, and eleven other Bishops, two titular Bishops, and three Abbots, among whom was *Bavo*, Abbot of *Orbais*, the Abbey *Gotescalcus* belong'd to. *Gotescalcus* being examined in their Presence, and defending the same Opinions he had advanc'd at *Menz* with the same Heat and Obstinacy, and proceeding to revile his Adversaries, was condemn'd as a Heretick, degraded of his Priesthood, which he had receiv'd at the Hands of *Rigbold*, Bishop-Coadjutor of *Rheims*; and farther adjudg'd for his Obstinacy, according to the Laws, the Canon of the Council of *Agde*, and the Rule of St. *Benedict*, to be scourg'd with Rods, and shut up in Prison. *Hincmarus* fearing lest *Rothadus* shou'd want Resolution to execute that Judgment, caus'd *Gotescalcus* to be shut up in the Monastery of *Hautvilliers* in his own Diocese, ³ after having caus'd him to be whipp'd in the Presence of the Emperor *Charles the Bald*, and the Bishops, 'till he cast his Book into the Fire.

Gotescalcus's Cause was not ended by this Judgment; for *Gotescalcus* stood it out, and found some to take his Part. He drew up two Confessions of Faith, wherein he continu'd to assert his Doctrine of the Predestination of the Reprobate to eternal Death. *Hincmarus* wrote against him; ⁴ but *Ratramne*, Monk of *Corbie*, and *Prudentius*, Bishop of *Troyes*, finding something to carp at in the Writing of *Hincmarus*, compos'd other Works against his Opinions. *Rabanus* espous'd the Quarrel of *Hincmarus*, and made a Collection of Passages out of Scripture and the Fathers, to prove that Predestination is never taken in an ill Sense. *Lupus*, *Servatus*, Abbot of *Ferriers*, (being consulted by *Gotescalcus*, and *Hincmarus*, and *Charles the Bald*) composed a Treatise on the three Questions propos'd by *Gotescalcus* to the Council of *Menz*, and a Letter to *Hincmarus* and *Pardulus*, where-

² *Convent. Caris.* I. t. 8. *Conc. Hincm. de pradest.* ³ *Annales Bertini-ani ad an. 859.* ⁴ *Manguin. vind. pradest. & grat.*

in he was tender in his Expressions, and endeavour'd to reconcile them for the sake of Peace; but he succeeded as very often those do who undertake to be Mediators, which is to be liked by neither Side. *Gotescalcus*, who was a rigid, positive Man, condemn'd the soft Turns *Lupus Servatus* had given to the Controversy, and the Art he had used. *Hincmarus* and *Pardulus* were no better pleased, and charg'd him with holding Opinions mis-becoming the Mercy of God. This put *Lupus* upon writing a Letter to *Charles the Bald*, wherein he explains himself more fully as to the Points in Debate. *Ratramne* also compos'd a large Work about Predestination, dedicated to King *Charles*, in which he asserts, that God does not predestinate to Sin, but to the Punishment due to Sin, that is, to eternal Torments. *Hincmarus* and *Pardulus* set up against these two Authors *Amalarius*, Deacon of *Treves*, and *Johannes Scotus Erigena*. The latter handled the Point after the manner of the Schools, and maintain'd, that Sin, and the Punishment of Sin, being only Privations, (for he makes the Torments of the Damn'd to consist in the Privation of Bliss, and denies the material Fire of Hell) they are neither foreseen nor predestinated. *Wenilo*, Archbishop of *Sens*, having read that Work, gather'd out of it several Propositions which he reduc'd to nineteen Articles, and sent them to *Prudentius*, Bishop of *Troyes*, who fancy'd he found in them not only some *Pelagian* Errors, but even some Impieties of the *Colyridians*, and writ a Book to confute them. The same Extracts from *Scotus*'s Book being sent to the Church of *Lyons*, one *Florus*, a Deacon, was appointed there to write against that Author. This Deacon asserted that there were two Predestinations, the gratuitous or free Predestination to Bliss, and the Predestination to Damnation, consequential to the Sins foreseen. Those Authors maintain'd the Doctrine of St. *Austin*, without justifying or condemning *Gotescalcus*. *Amolo*, Archbishop of *Lyons*, about the same Time wrote a Letter to that Monk, by which it appears he thought him blameable; reproving several Propositions he had advanc'd, and condemning his Conduct. *Hincmarus* laid hold of that Opportunity to engage the Church of *Lyons* to condemn *Gotescalcus*, he wrote himself to him, and got *Pardulus* and *Rabanus* to do the like, *Remi*, who succeeded *Amolo*, having receiv'd these Letters,

Letters, answer'd them in the Name of his Church. In his Letter he rejects *Gotescalcus*, and condemns the Rashness and Lightness of that unhappy Monk; but defends the Sentiments of St. *Augustin*, touching Grace and Predestination. He maintains the two Predestinations, and explains himself after a manner which agrees with St. *Austin*, as to the Will of JESUS CHRIST to save all Men, and his dying for all. Though he seems wholly to give up *Gotescalcus*, yet he finds some Fault with the Form of the Judgment pronounc'd against him, and the Rigour of the Execution.

This Contest was too important to be ended without a decisive Judgment. ^c *Hincmarus* being earnestly desirous of bringing it to an Issue, exhibited four Articles before the Assembly of some Bishops, held at *Quercy*, in the Year 853, and propos'd it to the Emperor to publish them. The first imported, That there was but one Predestination to Life. The second, That the Free-Will which we lost by the first Man's Sin, was restor'd us by JESUS CHRIST. The third, That God wills the Salvation of all Men, without Exception. The fourth, That JESUS CHRIST suffered for all Men. These four Articles were subscribed by the Bishops and Abbots present in that Assembly. ^d *Prudentius* also subscrib'd to it, if we may believe *Hincmarus*; but that Bishop repenting that he had so done, writ to the Bishops assembled at *Sens*, to elect a Bishop of *Paris*, that not being able to come in Person to their Assembly, he sent them the Priest *Arnoul*, whom he had empower'd to consent to the Election of a Bishop, provided they would approve and subscribe the four following Articles concerning Grace. I. That Man's Free-Will, which was lost by *Adam's* Disobedience, was so far retriev'd by the Grace of JESUS CHRIST, that without it we can neither do, think, or will any thing that is Good. II. That God has predestin'd some through his just Mercy to Life everlasting, and others by a just Judgment to Damnation. III. That the Blood of JESUS CHRIST was shed for those who believe in him, and not for those who do not believe. IV. That God saves all those he

^c Capit. Concil. Caris. II.

^d *Hincmar. prefat. oper. de predest.*
will

will save, and that none can save those who are not sav'd. What was done at the Synod of *Sens* about these Articles is not known; but the four Articles of *Quercy* being sent to *Lyons*, were there rejected, and *Remigius* was employ'd to refute them. ^e He did so, and laid the Affair before a Council held at *Valence* in 855, consisting of fourteen Bishops, of the Provinces of *Arles*, *Lyons* and *Vienne*, in which the three Metropolitans of these Provinces presided. That Council drew up six Canons relating to Grace. In the third of them it is declar'd, that we are to own a Predestination of the Just to Life everlasting, and a Predetermination of the Wicked to eternal Death; yet so, that in the Choice of those who are to be sav'd, God's Mercy precedes their Merits; and on the other hand, in the Damnation of those who are to perish, their Crimes precede the just Judgment of God. As to the Death of JESUS CHRIST, the Bishops of that Synod went no farther than to say, that for avoiding of Controversies, it suffices sincerely to acknowledge, that CHRIST died for all that believe in him. They reject the four Articles of *Quercy*, as useles, prejudicial, and contrary to Truth, and they with Contempt condemn *John Scotus*'s Treatise. As to the Redemption thro' JESUS CHRIST, they affirm, that those who have been baptized and regenerated have partaken of it, tho' they have afterwards lost the Innocence of their Baptism, and be of the Number of the Reprobate.

The Judgment of the Council of *Valence* was deliver'd to *Charles the Bald* in the Year 856, by *Eppo*, Bishop of *Grenoble*, who had been present at that Council. That Prince communicated it to *Hincmarus*, ^f who answer'd it, and wrote to *Charles the Bald* to obstruct its being receiv'd. Three Years after, the Bishops who had been at the Council of *Valence*, meeting in the Suburbs of *Langres* with King *Charles*, presented him the six Canons in Debate. ^g Being afterwards at the Council of *Savonieres*, in the Territory of *Toul*, he read them again; and *Hincmarus*, with those of his Party, opposing the receiving of them, ^h *Remigius*, Archbishop of

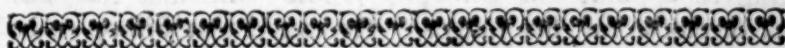
^e Concil. Valent. t. 8. Conc. Can. 4.
ejus oper. prefat.

^f Hincm. Ep. ad Carol. Reg.
^g Concil. ap. Sopon. t. 8. Conc.

^h Hinum. Ep.

ad Regem poster. oper. de praecept.

Lyons, propos'd to refer the final Decision of that Affair to the next Synod. This was agreed on in the Council; but *Prudentius* would not stand to that, and appeal'd to *Rome*, sending the Canons of the Council of *Valence* to Pope *Nicholas*, to be confirm'd. *Prudentius* says the Pope approv'd of them, but *Hincmarus* denies it, and there is no Definition of that Pope extant upon that Question: Nor does it appear to have been try'd or examin'd in a *French* Council; ^k but *Hincmarus* wrote a second Treatise of Predestination, to maintain the four Articles of *Quercy*, and oppose the Canons of the Council of *Valence*. Thus ended that Controversy, which was hush'd up, and remain'd undecided.



C H A P. VI.

Several Contests between Hincmarus and divers Persons upon different Subjects.

THIS was not the only Contest that *Hincmarus* was engag'd in. He had another with the same Monk *Godescalus*, upon this Expression, *Trina Deitas*, which he forbid being sung in his Church. *Godescalus* and *Ratramne* seeking all Occasions to thwart him, maintain'd it. *Hincmarus*, on his side, wrote in Vindication of his Regulation. That Expression was then in the Hymn of the Martyrs, where in some Churches they now read *Te summa Deitas*, instead of *Trina Deitas*; and it is still in St. Thomas's Hymn on the Eucharist.

Hincmarus had also other Adversaries, and many other Controversies with several Persons of his Time. The first was the Contest he had with *Rothadus*, Bishop of *Soiffons*. ^m *Hincmarus* accus'd him before a Council held at *Senlis*, in the Year 863, laying to his Charge, that he had wrongfully depos'd a Priest of his Diocese; that he had refus'd to obey his Metropolitan, who would have restor'd him; that he

^k *Hincm. prefat. oper. de prædest.*

^l *Hincm. de non Trinâ Deit.*

^m *Hincmar. Ep. 17. ad Nicol. Pap.* *Nicol. Pap. Ep. 32. &c al. in causâ Rothad.*

had

had squander'd the Goods of the Church, having of his own accord sold or pawn'd the sacred Vessels and Ornaments; and that he had led a Life misbecoming a Bishop. ⁿ *Rothadus*, being upon the Point of receiving Condemnation, appeal'd to the holy See, and demanded Permission to go to *Rome*; but before his Departure, wrote a Letter to a Bishop, to be shew'd to the King, wherein he had desir'd the Bishops who had not consented to his Condemnation to defend him^o. *Hincmarus* made this Letter pass for a tacit Renunciation of *Rothadus*'s Appeal, and a Consent to be try'd in *France*. And on this Principle, that it is not lawful to appeal from those Judges a Man has chosen himself, he persuaded the King to appoint the Bishops, whose Assistance *Rothadus* had implor'd for his Judges. He caus'd that Bishop to be forbid going to *Rome*, and to be summon'd to a Council. *Rothadus* refus'd to appear, but was oblig'd to come to a Synod held at *Senlis*, where he was depos'd, expell'd, banish'd and shut up. King *Charles the Bald* requir'd Pope *Nicholas* to confirm the Judgment given against *Rothadus*; ^p but the Pope, instead of approving, wrote to *Hincmarus* to restore *Rothadus* within thirty Days after receiving his Letter, under pain of being interdicted from the Celebration of the sacred Mysteries, which he extended to all those who had consented to condemn that Bishop. *Hincmarus* and the other *French* Bishops, understanding that the Pope found Fault with their Judgment, sent him the Acts of the Deposition of *Rothadus*, and wrote to him at large concerning that Affair. But the Pope being incens'd, because they had try'd him, notwithstanding his Appeal, wrote several sharp Letters against *Hincmarus*, and prevail'd with the King to have *Rothadus* sent to *Rome*. The *French* Bishops would not send any Deputies thither, looking upon that Affair as concluded; however, the Pope declar'd *Rothadus* innocent, and revers'd the Judgment given against him in *France*. *Rothadus* return'd back with the Pope's Letters, and the *French* Bishops perceiving that the Pope laid that Busines to Heart, would not fall out with him, but re-

ⁿ Concil. Sylvan. t. 8. Conc.

Conc. ^p Nicol. I. Ep. 29, 30, 31.

^o Libellus Rothad. Concil. Rom. 7. t. 8.

stor'd *Rothadus*, tho' fully persuaded that the Pope had not observ'd the canonical Rules, which direct, that Bishops are to be try'd within the Province^q. They were the more willing to comply with the Pope's Desire, because he who had been put in *Rothadus*'s Place was dead.

Hincmarus was no more successful in the Affair he undertook against *Wulfade*, and other Clerks ordain'd by *Ebo*, formerly Archbishop of *Rheims*, after his being depos'd. *Hincmarus* refusing to admit them, because they had been ordain'd by a degraded Bishop, they apply'd to the Council held at *Soissons*, in the Monastery of St. *Medard*, in the Month of April 853^r. They here desir'd to be admitted to perform the Function of the Orders they had receiv'd from *Ebo*. *Hincmarus* order'd them to give in a Petition; which they drew up immediately. *Hincmarus* being a Party, appointed Judges, viz. *Wenilo* Archbishop of *Sens*, *Amaurius* Archbishop of *Tours*, and *Pardulus* Bishop of *Laon*; the Persons concern'd added *Prudentius* Bishop of *Troyes*. These Judges, after several Consultations, concluded, that the Deposition of *Ebo* having been legal, all he had done since his Deposition was void, except the administering of Baptism, and that those he had ordain'd had forfeited their Ordination, wheresoever they were; but they were allow'd to communicate as Lay-Men, provided they begg'd Pardon for the Fault they had committed in suffering themselves to be ordain'd by *Ebo*, and in communicating with him. *Hincmarus* desir'd to have this Judgment confirm'd by the Popes *Leo* and *Benedict*. ^s*Benedict* confirm'd it upon his Testimony; ^t but Pope *Nicholas* order'd that Cause to be tried over again in a French Synod, saving the Appeal to the holy See. Pursuant to it, King *Charles* assembled a Synod at *Soissons*, in August 866. ^u That Synod confirm'd the Judgment of the Council of *Soissons*, given against the Clerks ordain'd by *Ebo* after his Deposition; it approv'd of *Hincmarus*'s Behaviour, in refusing to restore them; but it de-

^q *Hincm. opusc. 23.*

^r *Hincm. Ep. 18, 19, 20. & opusc. 33.*

^s *Conc. Sncfion. 2. ad. t. t. 8. Conc.*

^t *Ibid. ad. 2.*

^u *Benedict. Pap. III. Ep. I. Sncfionens. t. 8. Conc.*

^x *Nicol. Pap. I. Ep. int. ad. Conc. III. Ep. Synod. Concil. III. Sncfion. & alia ad. ejusd. Conc.*

creed nevertheless, that they might be restor'd, permitting them, by way of Grace and Favour, to continue in their Orders, if the Pope would have it so. ^a The Pope was not well pleas'd with this Judgment, he blam'd *Hincmarus* very much for his way of proceeding towards those Clerks, and order'd them to be restor'd. Before the Decree of Pope *Nicholas* was received in *France*, *Charles the Bald* caus'd *Wulf-fade* to be restor'd, and consecrated Bishop of *Bourges*; when *Egilon* Archbishop of *Sens* brought the Pope's Letters into *France*, ^b a Council was held at *Troyes*, in the Year 867, which restor'd the Clerks ordain'd by *Ebbo*, and sent the Pope a particular Account of all that Archbishop's Business. That Relation was carried to *Rome* by *Actardus* Bishop of *Nantes*. When this Bishop arriv'd at *Rome*, Pope *Nicholas* was dead, and *Adrian II.* had succeeded him at the close of the Year 867. ^c That Pope answer'd, that without examining the Affair of *Ebbo*, he was satisfied with the restorring of the Clergymen the holy See had taken into its Protection.

The Controversy between *Hincmarus* Archbishop of *Rheims*, and his Nephew *Hincmarus* Bishop of *Laon*, was carried on with more Heat. ^d The Uncle being displeas'd that his Nephew, who he had rais'd by his Interest to that Bishoprick, had got an Employment at Court and an Abby, he forbid him leaving his Diocese to repair to his Abby. ^e This Injunction occasion'd some Disgust between them. Some time after the Bishop of *Laon* fell at Variance with *Charles the Bald*, on account of a Benefice that Prince had conferr'd on a Nobleman. He was summon'd before the King's Council, condemn'd for not appearing, and the Revenues of his Bishoprick seiz'd: The King also took away his Employment and Abby. Notwithstanding the Archbishop of *Rheims* had no reason to be well pleas'd with his Nephew, yet did he not forbear supporting him upon this Occasion, and afterwards making his Peace for him. *Hincmarus* of *Laon* was restor'd to his Revenues, after begging

^a *Hincm. Ep. 23.* ^b *Concil. Tricass.* ^c *Adrian. 2. Ep. 6.*
ad Synod. Tricass. t. 8. Conc. ^d *Hincm. opuscul. 55. capitul. c. 2. &*
Opuscul. 35. ^e *Fleodard. l. 3. c. 22.*

the King's Pardon; but withdrew into his Diocese, designing to go meet *Lothair*. The King sent him a Command to repair to Court, which he did not obey; but refus'd to send his Servants, and excommunicated those the King sent to carry them away: Nor did he stop there, but was for excommunicating the King himself. *Hincmarus of Rheims* again found Means to make up this Breach; but *Hincmarus of Laon*, being an untractable Man, again provok'd King *Charles*, who assembled a Synod at *Verberie*, on the 24th of April 869, where that Bishop being abus'd, ask'd Leave to repair to *Rome*, and be tried there. The King, instead of granting it, caus'd him to be secur'd. * *Hincmarus of Laon* excommunicated, or rather interdicted, all the Clergy of his Church. His Uncle advis'd him to take off that Interdict, and not being able to prevail, took it off himself. *Hincmarus of Laon* was set at Liberty, after taking an Oath of Fidelity to King *Charles*. ^f Pope *Adrian* espous'd his Quarrel, and writ to the King, and to the Archbishop of *Rheims*, to restore to the Church of *Laon* the Revenues taken from it, and to permit *Hincmarus* to go to *Rome*.

In the mean while, *Lothair II.* King of *Lorain*, died in *Italy*, on the 2^d of *August* 869. *Charles the Bald* seiz'd his Kingdom, and being receiv'd by the States of the Country, was crown'd by *Hincmarus of Rheims*, in the Year 870. At the same time, *Hincmarus of Laon* having entertained some Persons the Archbishop of *Rheims* had expell'd his Diocese, abus'd some of his own Diocese, whom his Uncle protected, and refus'd to ordain a titular Priest, to a Bene-fice depending on the Church of *Rheims*, which was within his Diocese; could not bear with the Advice his Uncle gave him, but openly fell at Variance with him. ^e They presented Memorials against each other. The Archbishop of *Rheims* accus'd the Bishop of *Laon* before the Assembly held at *Attigny*, in the Year 870. The Bishop of *Laon* demand-ed to have his Cause referr'd to the holy See; and then took a new Oath of Fidelity to King *Charles*. *Hincmarus*

* *Hincm. Landun. apud Hincm. Rhem. Ep. 35.*
P. 700. & lib. 5. capit. c.8. & 45.
Amoin. pl. 5. c. 24.

^f *Hincm. Ep. 41.*
Hincm. Rhem. Ep. 35.

of *Rheims*, upon the Complaints made against him, appointed him ecclesiastical Judges. The Bishop of *Laon* perceiving Matters went not according to his Mind, made his Escape by Night, and sent a Memorial of his pretended Grievances. ^b He demanded of the King to be tried by Lay-Commissioners, who were more favourable to him than the Ecclesiasticks had been, and obliged the Lords to restore the Benefices to the Church of *Laon*. *Hincmarus* of *Rheims* was highly incens'd that his Nephew should stand Trial before Lay-Judges, in Contempt of the Authority of his See; however the Judgment given in Favour of the Bishop of *Laon* was put in Execution; ⁱ but that Bishop soon fell at Variance with King *Charles*, by refusing to consent to the Excommunication *Hincmarus* of *Rheims* had pronounc'd against *Carleman* eldest Son to King *Charles*, who having quitted the ecclesiastical Life, wag'd War on his Father. ^k *Hincmarus* of *Rheims* summon'd him to the Synod held at *Douzy*, in *August* 871. There he was accus'd by the King, and by *Hincmarus* of *Rheims*. The Bishops, after having examin'd the Articles preferr'd against him, summon'd him three times. He appear'd the 14th of *August*, and insisted on his Appeal to *Rome*; nevertheless the Bishops tried and depos'd him. ^l They gave Pope *Adrian* an Account of what they had done, and sent him the Acts of the Council, desiring he would confirm that Judgment; or if he thought fit to try it over again, that he would send a Legate into *France*, to be present at the new Trial, on Condition that *Hincmarus* of *Laon* should not be restor'd, till his Cause had been again tried and decided. They at the same time recommended to him *Actardus*, whom the Clergy and People of *Tours* demanded for their Archbishop. ^m The Pope approv'd of the Promotion of *Actardus*, and disallow'd of the Judgment given against *Hincmarus* of *Laon*; order'd him and his Accuser to repair to *Rome*, and forbid putting another Bishop into his Place, till his Cause had been again tried and decided. ⁿ The King and the Bishops

^b *Hincm. Rhem. suprà.*

^l *Concil. Dux. part. 2. c. 20. t. 8. Conc.*

^k *Conc. Dux. part. 4. c. 4.*

^l *Ib. p. 5.*

& 33.

^m *Adr. II. Ep. 32.*

ⁿ *Hincm. Ep. 42. sub nom. Car. calvi.*

of France stood by the Judgment given against *Hincmarus of Laon*. He was cast into Prison, and two Years after had his Eyes put out, as had been done to *Carloman*. ^o Charles being afterwards crown'd Emperor, in the Year 875, by *John VIII.* Successor to *Adrian*, desir'd that Pope to confirm the Judgment given by the Synod of *Douzy* against *Hincmarus of Laon*, which that Pope made no Difficulty to grant; after which *Henedulphus* was consecrated Bishop of *Laon* in the Year 876.

Hincmarus of Laon, who had suffer'd so much during the Reign of *Charles the Bald*, after the Death of that Emperor, who was poison'd in his Return from *Italy*, Anno 877, was set at Liberty; and being inform'd that Pope *John VIII.* who had withdrawn himself into *France*, held a Council at *Troyes*^P, he presented a Petition there, complaining of the Judgment given against him in the Synod of *Douzy*. Some of the Bishops in the Council took notice of his Petition, and *Lewis the Stammerer*, who had succeeded *Charles the Bald*, did not oppose it; ^q but Pope *John VIII.* believing it difficult to reverse the Judgment of the Council of *Douzy*, order'd that *Henedulphus* should continue Bishop of *Laon*, and gave *Hincmarus* leave to sing Mass, with a Pension out of the Revenues of the Bishoprick of *Laon*. He died soon after, and his Uncle *Hincmarus of Rheims* caus'd him to be pray'd for.

By what has been related, it may be perceiv'd how powerful at Court, and how enterprising a Man, *Hincmarus of Rheims* was. There was nothing done relating to Church Affairs, throughout all *France*, but he had a Hand in it. ^r He oppos'd the Divorce of *Thielberga*, Wife to *Clothair III.* King of *Lorain*, which had been granted in an Assembly held in 860 at *Aix la Chapelle*, upon Pretence of her being oblig'd to confess that she had committed Incest with her own Brother. Notwithstanding his Opposition, the Reasons whereof he gave at length in Writing, there was another Assembly of Bishops at *Aix la Chapelle*, held in 861, which allow'd *Lothair* to marry another Wife^s. He made Choice

^o *Hincm. Land. in Con. Tricass. 2. t. 9. Conc. T. 3. Conc. Gal. p. 431.*

^P *Concil. Tricass. 2. t. 9.* ^q *Aimoin. l. 5. c. 37.* ^r *Hincm. de divort. Clotar. & Thetber. t. 1. ejus oper.* ^s *Concil. Aquisigr. III. t. 8. Conc.*

of *Valdradis* for his Spouse. That Affair being carried to *Rome*, ¹ Pope *Nicholas* at first declar'd against the Divorce; but *Lothair* prevail'd with him to send Legates into *France*, to hold a Council there, at which there should be two Bishops of *Lothair's* Kingdom, and two of King *Charles's*, to sit in Judgment upon that Affair. ² That Council was held at *Metz*, in *June 863*. *Lothair* there prevail'd to have his Marriage approv'd, through the Artifices of *Gonthier* Archbishop of *Treves*, and of *Thietgaud* Archbishop of *Cologn*, who carried the Sentence to *Rome*; ³ but Pope *Nicholas* declar'd all that had been done at *Metz* void, depos'd *Gonthier* and *Thietgaud*, and declar'd all the Bishops concern'd in that Judgment liable to the same Punishment, unless they reyers'd what they had done. *Gonthier* and *Thietgaud* defended themselves, and presum'd to declare Pope *Nicholas* excommunicated; but the other Bishops made their Excuses to him. *Thietgaud* afterwards ask'd Pardon, but *Gonthier* would not submit. *Valdradis* was excommunicated by the Pope, who sent a Legate into *France*, and he applying to *Lewis of Germany*, caus'd a Synod to be assembled, which oblig'd *Lothair* to take his first Wife again; but as soon as the Legate was gone he put her away, and took *Valdradis*.

At the same time there were two other Affairs of the like nature debated between *Hincmarus* and the Bishops of *Charles's* Kingdom on the one side, and *Gonthier* and the Bishops of *Lothair's* Kingdom on the other. The one concern'd *Judith* Daughter to King *Charles*, Widow to the King of *England*, stolen away from *Senlis* by Earl *Baldwin*, who had withdrawn himself into *Lothair's* Dominions; the other was about *Ingeltrude* Wife to *Bofo*, who had left her Husband, and was retired into *Gonthier's* Diocese. ⁴ The first of them was adjusted through the Mediation of Pope *Nicholas*, who prevail'd with King *Charles* to consent to the Marriage of *Judith* and *Baldwin*. ⁵ As to the second, *Hincmarus* writ to *Gonthier*, that he ought to send back *Ingeltrude* to *Bofo*, and that he could not pretend to keep her there. ⁶ *Hincmarus*

¹ Nicol. I. Ep. 22, 23.

² Annal. Bertin. ad an. 863, & 864.

³ Act. Concil. Rom. IV. sub Nicol. I. t. 8. Conc. ad Pap. Nic. I. ⁴ Hincm. Ep. 17. Insti. & int. oper. Hincm. t. 2. Ep. 37.

⁵ Hincm. Ep. 17.

⁶ Concil. Tullenf. II. ap.

was employ'd by the Council held at *Toussi*, in 860, to give Judgment in an Affair of the like Nature, between a Lord whose Name was *Stephen*, and the Daughter of Earl *Raymund*. *Stephen* had married, but would not co-habit with her, upon Pretence that he before had carnal Knowledge of a Kinswoman of her's. ^b *Hincmarus* declar'd, that if the Fact was true, and *Stephen* had not known his Wife, they ought to be parted, and *Stephen* oblig'd to do Penance.

^c In the Year 876, *Hincmarus* oppos'd the Vicarship of the *Gauls* and *Germans*, granted by Pope *John VIII.*, to *Ausegissus* Archbishop of *Sens*, and prevail'd so far as that the said Grant was not approv'd in the Council of *Ponton*, but with this Clause, Without Prejudice to the Rights of the Metropolitans, and without Encroachment on the Canon Laws.

^d In 877 he writ earnestly to the Pope against Priests appealing to the holy See. ^e He gave all the Kings of *France*, during his Time, Instructions and Advice upon important Affairs; ^f he decided many Questions relating to Discipline by the Canons, and made several Regulations in divers Synods of his Clergy. He was thoroughly vers'd in the ancient Canon Law; and made use of the Ecclesiastical Laws, sometimes to bring about his Designs, and sometimes to defend a just Cause. We are much beholden to him, for vigorously asserting the Liberty of the Churches of *France*, and the Dignity of the Bishops and Metropolitans, against the Encroachments the Popes would have made upon their Rights, without losing the Respect and Submission due to the holy See. Nor was it only against the Popes that he maintain'd the Rights of the Church, but he did the same against the Princes; and tho' he was in favour with them, he still resolutely maintain'd his Rights, inculcating their Duty to them with much Freedom. It might perhaps be objected, that he medled too much with State-Affairs; but he was entitled to it by the Custom establish'd in *France*, in his Days, the Bishops there being look'd upon, not only as spiritual Pastors of the Church, but as principal Members of the State.

^b *Hincm. opusc. 44.*

^c *Conc. Pontig. act. t. 8. Conc. Aimoin. l. 4.*

^{c. 33.}

^d *Hincm. opusc. 47.*

^e *Id. opusc. c. 10, & 14.*

^f *Hincm. capit. & coronat. t. I. ejus oper. & in edit. Conc. t. 8.*

C H A P. VII.

An Account of the Controversy about the Eucharist, in the Ninth Century.

THE greatest and most famous Controversy in the Ninth Century, was that about the Eucharist. It was occasion'd by *Paschasius Rathbert*, the Monk of Corbie's Book, ⁸ Of the Body and Blood of our Lord. *Paschasius* publish'd it, whilst he was only a private Monk, in the Year 831. He therein defends the real Presence of the Body and Blood of JESUS CHRIST in the Eucharist, and affirms it is the very Body, and the very Blood of JESUS CHRIST. Though *Paschasius* in it follow'd the Doctrine of the Church, yet some Persons found fault with his Expressions. *Frudegard* long after gave Notice of it to *Paschasius*, who was then become Abbot of Corbie. ⁹ *Paschasius*, in his Answer, maintain'd all he had advanc'd, and added, that the Sacrament of the Eucharist was the very Flesh of JESUS CHRIST, born of *Mary*, crucified and risen from the Dead. That Way of expressing himself displeas'd *Rabanus* and *Ratramne*, and an Anonymous Writer of those Times. ¹⁰ The Controversy was not about the real Presence, which they own'd as well as *Paschasius*, but about the Terms he made use of to express it; and for that he said, that not only the Body of JESUS CHRIST was really in the Sacrament; but that it ought also to be said, that there was no difference between the Body of JESUS CHRIST in the Sacrament, and the Body of JESUS CHRIST as it was upon Earth, and as it was in Heaven. ¹¹ The first that wrote against *Paschasius*, was an anonymous Author, who gives himself the Name of *Wife*. ¹² *Rabanus* Archbishop of MENTZ writ also a Letter to *Egilon*, against the Expressions of *Paschasius*. Lastly, *Ratramne* a Monk of

^{8.} *Past. Rath. de Corp. & Sang. Dom.*

^h *Id. Ep. ad Fredegard.*

⁹ *Mabillon. prefat. in 2. p. Sacrl. 4. Bened.*

^k *Dicit. sapient. in*

append. 1. p. Sac. 4. Bened.

^l *Raban. Ep. ad Heribal. analect. t. 4.*

Corbie,

Corbie, whose Book went long under the Name of *Bertram*, writ a particular Treatise against *Paschasius*. I say, the Book which bears the Name of *Bertram*, is *Ratramne's*; for tho' some learned Men have question'd it, and even believed that it was the Work of *Johannes Scotus Erigena* against the real Presence, we have now sufficient Proof that it is the Work of *Ratramne*. The Manuscript of *Lobbes*, 800 Years old, bears the Name of *Ratramne*. ^m The anonymous Writer of *Father Cellot*, known to be *Eriger*, Abbot of *Lobbes*, a contemporary Author, ascribes it to *Ratramne*, Author of the Book of Predestination. *Sigebert* and *Tribeminius* own those two Books are the Work of the same Author; and it is certain *Ratramne* was the Author of the Book of Predestination. ⁿ These positive Proofs overthrow the Conjectures alledg'd to make out that the Work ascrib'd to *Bertram*, was that of *John Scotus*. ^o *Ratramne* in it proves two Things; the first, that the Body and Blood of JESUS CHRIST, which are receiv'd by the Mouths of the Faithful in the Church, are Figures, if regarded by the visible and exterior Appearance of the Bread and Wine, tho' they be really the Body and Blood of JESUS CHRIST by the Power of the Divine Word. The second, that the Body of JESUS CHRIST in the Eucharist, is different, not in it self and as to the Substance, but as to the Manner of being of the Body of JESUS CHRIST, as it was upon Earth, and as it is in Heaven, without any Veil, or Figure. ^p *John Scotus Erigena* being consulted upon that Point by *Charles the Bald*, as well as *Ratramne*, also opposed the Expressions of *Paschasius*; but it is likely he went farther, and advanc'd some Propositions, contrary to the Doctrine of the Church, concerning the real Presence. Some other Authors of that Age touch'd upon this Question by the bye. ^q Among these, *Haimon of Alberstadt*, and *Remigius of Auxerre* declar'd for *Paschasius*'s Way of expressing himself, and even carried it farther, denying the Eucharist might be called a Figure of the Body and Blood of JESUS CHRIST.

^m *Mabillon. ann. Bened. t. 3. ad. an. 858.* ⁿ *Dissert. du P. Paris à la fin de la perpet.* ^o *Bertrami seu Ratram. de corp. & sang. Dom. per Jac. Boil.* ^p *Hinem. in priori op. contr. Gothes,* ^q *Mabillon. Supra & ann. Bened. t. 3. l. 35. art. II.*

Amalarius, Florus, and Drutmar, towards the latter end of the Century, spoke like *Ratramne*. *Eriger*, Abbot of *Lobbes* attack'd the same Proposition *Ratramne* had opposed; but still plainly maintaining the real Presence, and excusing *Paschasius*.

How hot soever this Dispute was, there was no Council held to decide it; for since it did not concern the Fundamental Part of Doctrine, but was only about Terms, the Theologists were left to dispute it, and the Bishops did not interfere. There was another Controversy started in that Century about the Eucharist. The Question was put, Whether any Part of the Eucharist was liable to come from the Body of Man, as part of all other Food does? Those who maintain'd the Affirmative, had the odious Name given them of *Stercoraniste*. For the better understanding of the State of this Question, it is to be observed, that the Eucharist consists of two Things, the One inward and hidden, the Other exterior and sensible. The Inward is the Body and Blood of JESUS CHRIST, which are in the Sacrament after an insensible manner; the Exterior consists in the Species of Bread and Wine, which are sensible. These Species certainly nourish the Body, and therefore no Difficulty has been made to say, that our Bodies are fed by the Body and Blood of JESUS CHRIST; but some have thought it indecent to say, or think, that the Eucharist should be subject to the Condition of other Food, and that any Part should go to the Privy.

Origen was the first that attentively consider'd this Question. His Decision is, that this Food which is consecrated by Prayer, and by the Word of God, passes into the Belly, and thence to the Privy, as far as regards the Matter it is composed of, but not as to what it was made by Prayer. The Author of the Sermon on the Eucharist, which is in the fifth Volume of St. Chrysostom's Works affirms the contrary. St. John of Damascus espous'd that Opinion. *Paschasius* says, it is needless to disturb our selves about that Question. *Bertram* maintains, that the invisible

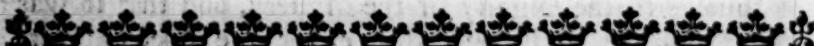
² Chrysost. Serm. 38. de panis. & Euchar.
ibid. l. 4. c. 13.

¹ Damasc. de fide Or-
Body

Body of JESUS CHRIST cannot be subject to the Condition of other Food, but he believeth the visible Species are. ^t *Amalarius* proposes the Question, but does not decide it, and leaves us to consider, whether the Body of JESUS CHRIST is taken up into Heaven, or reserved in our Body till the Day of Interrment, or exhal'd in the Air. If it goes out from the Body with the Blood, or through the Pores, then it is subject to the same Accidents as other sorts of Food. ^u *Rabanus* decides in the Affirmative, that the Species of the Eucharist are subject to the Condition of other Food: But other Authors have thought that was not suitable to the Dignity of the Mystery, and that it was more reasonable to believe, that either the Species were annihilated, or preserv'd for ever, or that they were chang'd into Blood and Flesh, or not into Humours or Excrements. This is the Opinion of the anonymous Writer quoted by *Eriger*, and *Eriger* maintains it as an infallible Doctrine. ^w *Guitmond* and *Alger* carry it yet further, and pretend, that the Species of the Eucharist are never putrify'd or alter'd though they seem so to be; that in case Mice should gnaw them, or a Man feed on them, they are miraculously convey'd away, and consecrated Bread left in their Place. ^x Upon this Notion *Alger* accuses the Greeks, giving them the Name of *Stercoraniste*, as *Humbert* had done before to *Nicetas Pectoratus*, because they believed that by taking the Communion, a Man breaks his Fast; but *Nicetas* and the other Greeks did not ground their Custom upon that Reason, but upon this, that the receiving of the Eucharist being an Action of Solemnity and Joy, it ought not to be receiv'd under Grief and Fasting. *Humbert* only imputed that Error to *Nicetas* by way of Consequence, and it does not appear that there was any Dispute about it afterwards between the Greeks and the Latins. Even in the Argument bandy'd among the Latins, the Question between them was not, whether the Body and Blood of JESUS CHRIST hid under the Species, were chang'd into our Substance, and subject to the Condition of other Food, no Man was ever so mad as to say it; but the

^t *Mabill. prefat. I. Sec. 4. Bened.*^u *Raben. Ep. ad Heribal. c. 33.*^w *Guitm. de ver. Euch. I. 2.*^x *Alger. de Sacram. I. 2. c. 1.*

Point in Debate, was, What became of the outward Species of Bread and Wine in the Eucharist? Some thought it indecent to say, that they partly turn'd to Excrement, and fancied they were annihilated, or else chang'd into the Substance of the Flesh, which was to be rais'd the last Day. This Opinion, which was common enough in that Age and the following, has since been rejected by the School-Divines, who make no question but that the Eucharistical Species may be corrupted, and chang'd into another Substance.



C H A P. VIII.

The Dispute between Ratramne and Paschasius, about the Manner of the Virgin Mary's bringing forth of JESUS CHRIST.

IN this Century there were one or two more Disputes in the *Latin* Church, but not considerable. The first is a private Dispute between *Ratramne* and some *Germans* about the manner how *JESUS CHRIST* was born of the *Virgin Mary*. These *Germans* had asserted, that he came not from the Bowels of the *Virgin* the common Way. ¹ *Ratramne* look'd upon that as a dangerous Opinion, thinking it would follow from it, that *JESUS CHRIST* was not truly born of the *Virgin*: He oppos'd it in a small Treatise, wherein he acknowledges, that *Mary* still continu'd a *Virgin*, but falls upon those who thought *JESUS CHRIST* did not come into the World the usual Way, but in some other manner. ² *Paschasius*, who was then only a private Monk of *Corbie*, fancying that *Ratramne*, a Monk in the same Abbey, had in his Treatise advanc'd some Things which were derogatory to the perpetual *Virginity*.

¹ Ratram. *L. de nati. Christ. à Spicil. to. I,*
parte Virg. Spicil. t. 12.

² Pasch; Rath. de

of the Virgin *Mary*, and which gave Occasion to believe, that she had brought forth JESUS CHRIST after the same manner as other Women bring forth their Children, writ a Treatise concerning the Virgin's Parturition, in Answer to that of *Ratramne*. *Ratramne* compos'd a second Work in Answer to *Paschasius*. ^a *Ratramne* had another Contest with a Monk of the Abbey of *Corbie*, who had advanc'd, that all Men were of the same Substance, and had but one Soul. *Ratramne* writ to him, to recover him from that Opinion; but that Monk returning an Answer, and persisting in his Notion, *Ratramne*, by Order of *Odo*, Bishop of *Beauvais*, wrote a special Treatise to confute him.

CHAP. IX.

The Succession of the Western Emperors, and of the Pope's, 'till the End of the Century.

FOR the clearer Continuation of the History of the Western Church, it is necessary to represent the State of the Empire to the End of the Ninth Century. ^b After the Death of *Lothair*, his Son *Lewis*, King of *Italy*, who had been Associate with his Father, whilst living, in the Empire, succeeded him in the Year 855. He was acknowledg'd as Emperor, 'till the Year 875, though he was not possess'd of all the Western Empire. After his Death *Charles the Bald* was crown'd Emperor; but did not enjoy that Dignity long, for he was poison'd returning from *Italy* in the Year 877, and died on the 6th of October. There was an Interregnum in the Empire for above three Years, 'till *Charles III. firmam'd the Gros*, Son to *Lewis of Germany*, was crown'd Emperor on *Christmas-day*, in the Year 881. He lost his Senses, was forsaken by his Subjects, and dy'd in 888.

^a *Mabill. annal. Ben. t. 3. l. 36. ad an. 867.* ^b *R. Sigeb. & alii bis. Franc. Script.*

His Dominions were divided into five Kingdoms. *Arnoul*, Natural Son to *Carloman*, the Son of *Lewis of Germany*, was chosen Emperor by the *Germans*. *Eudo* was declar'd King of the *Western France* and *Aquitain*; *Lewis*, of the Kingdom of *Arles*, and *Raoul* of *Burgundy* beyond the Mountain *Jura*. *Guy* also took upon him the Title of Emperor in *Italy*, and *Berengarius* disputed the Dominion with him. *Arnoul* seiz'd the City of *Rome* in the Year 896, and caus'd himself to be crown'd Emperor, but died the 30th of November 899. His Son *Lewis IV.* was chosen Emperor by the *German* Princes in the Year 900. I have already told you, that these Emperors were not Sovereigns of all the *Western Empire*, as *Charlemaign* and *Lewis the Debonnaire* had been; for after the Death of *Lewis*, though his Son *Lothair* had the Title of Emperor, he had for his Share only *Italy*, *Lorain* and *Burgundy*. *Lewis* was King of *Germany*, and *Charles the Bald* of the *Western France* from the *Maese*. After the Death of *Lothair*, his Sons divided his Dominions: *Lewis* the eldest had only *Italy* for his Share, with the Title of Emperor; *Lothair* the Kingdom of *Lorain*; and *Charles*, *Provence*; whilst *Lewis* of *Germany* posses'd all that Country and *Bavaria*, and *Charles* had *Neustria* and *Aquitain*. *Lothair* King of *Lorain*, and *Charles* King of *Provence*, dy'd in 869. *Charles the Bald* divided their Kingdoms with *Lewis* of *Germany*. This last left his Dominions to be divided among his three Sons, *Carloman*, *Lewis*, and *Charles*. The first had *Bavaria*; the second *Germany*, and part of the Kingdom of *Lorain*; and the last the other Part of that Kingdom, with *Almagne*. *Lewis the Stammerer* succeeded his Father *Charles the Bald* in the Kingdom of *France*, but not in the Title of Emperor. *Lewis III.* and *Carloman*, Sons to *Lewis the Stammerer*, succeeded him in his Dominions, An. 880. Both of them dying, *Charles the Gross*, Son to *Lewis of Germany*, and Emperor, in 884 took Possession of all his Kingdoms: However, the Rights of *Charles the Simple* were preserv'd, he being Posthumous Son to *Lewis the Stammerer*, a Minor, and under the Guardianship of *Hugh the Great*, who held in Fee the County of *Paris* and the Duchy of *France*, which is all that lies between the *Seine*, the *Loire*, and the Sea. *Hugh* dying in 887, Count *Eudo* succeeded him, and the *Western Empire* was divided into

into five Kingdoms. The Title of Emperor was inherent to him that was Master of *Italy*, and of the City of *Rome*; but after the Death of *Arnoul* it was transferred to the Kings of *Germany*.

Having shewn the Succession of the Emperors, I proceed to that of the Pope's. I have already brought it down to *John VIII.* * This Pope died *January 1, 882.* and *Marinus* was his Successor. *Adrian III.* succeeded him about the Beginning of the Year 884, and surviv'd his Election only a Year and some Months. *Stephen VI.* was put into his Place in *May 885.* About the latter end of this Century, the Church of *Rome* was disturb'd by the Election of *Formosus* Bishop of *Ostia*, translated to the See of *Rome*. This Man had formerly been expell'd and depos'd in the Pontificate of *John VIII.* Returning under that of *Marinus*, he carried on his Intrigues to raise himself to the Holy See, but could not prevail 'till after the Death of *Stephen*, in the Year 891. *Sergius* the Anti-pope thwarted him, but was oblig'd to abdicate, and was banish'd. *Formosus* dy'd much hated by the *Romans* in 895. After his Death, *Boniface* and *Stephen* contended for the Chair; *Boniface* posses'd himself of it, and died fifteen Days after. ^d *Stephen* being an Enemy to the Memory of *Formosus*, caus'd his Body to be taken out of the Grave, to be first clad in, and then stripped of, the Pontifical Vestments, and having cut off the Fingers, cast it into the *Tyber*. He declar'd all those ought to be ordain'd again, who had receiv'd Orders from *Formosus*, and caus'd that to be approv'd in a Council held at *Rome*, An. 897; but *Romanus*, who succeeded him in 897, revers'd what his Predecessor had done. This Pope, and his Successor *Theodorus*, having sate but a few Months, *John IX.* in a Council disannull'd all that had been done against *Formosus*; declar'd his Orders valid; condemn'd to the Flames the Acts of the Council held under *Stephen* against the Memory of *Formosus*; excommunicated those who had taken up his Body, and forbid any such Attempts for the future. *Benedict IV.* succeeded him in 899.

* *Platin. Anastas. Gralij int. All. Con. t. 9. de vit. Pont.*

^a *Luitpr. l. 1. c. 8.*

C H A P. X.

Regulations made by several Councils in the Ninth Century.

NEVER did the Princes and Bishops so carefully apply themselves to the regulating of Church-Discipline, or did so often renew and confirm their Regulations, as the Kings and Bishops of the Ninth Century*.

In the Year 809, a Council was held at *Aix-la-Chapelle*, where the Question about the Procession of the Holy Ghost was controverted. A Greek Monk, call'd *John de la Laura* of St. *Sabas*, had charg'd the French Monks residing on Mount *Olivet* with Heresy, and stirr'd up the People against them, because they said the Holy Ghost proceeded from the Son. Those Monks writ to Pope *Leo III.* to know what they ought to believe concerning the Procession of the Holy Ghost, and desir'd him to write about that Affair to the Emperor *Charlemaign*, because they remember'd they had heard sung in his Chapel the Article of the Creed, *qui ex Patre Filioque procedit*. The Pope, upon the Receipt of this Letter, sent them an Exposition of the Orthodox Faith, directed to all the *Eastern* Churches, and remitted the Letter of those Monks to the Emperor *Charlemaign*, who in the Year 809 assembled a Council at *Aix-la-Chapelle*^s, where it was determin'd, that the Holy Ghost proceeds from the Father and the Son. ^t*Charlemaign* answer'd *Leo III.* and sent *Berthorius* Bishop of *Wormes*, *Jesse* Bishop of *Æmilus*, and *Adelard* Abbot of *Corbie*, to that Pope, to engage him to confirm the Definition of the Council of *Aix-la-Chapelle*, and to give his Approbation for the singing of the Creed, with the Addition of the Word *Filioque*.

¹ The Pope approv'd of the Definition of the Council of *Aix*; but refus'd to authorize the Addition made to the

^e *Add. in chron.*^r
t. 7. p. 1194.

^f *Conc. Aquisgr. an. 809. in Edit. Cone.*
^g *Ep. Car. Mag. ad Leo. 3.*
Car. M. per Mon. Engolism.

^h *Vit. Smaragdi Ep. ad Car. Mag.*

Creed,

Creed, and the permitting of it to be so sung. It was resolved in that Council to make some Regulations as to Church-Discipline and the Lives of Clergymen: but this Project was not executed till several Synods had been assembled by *Charlemaign* in 813, one at *Mentz*, another at *Rheims*, a third at *Tours*, and the last at *Arles*^k. All the Regulations of those Councils, which are very numerous, tend to the reforming of the Clergy and Monks; the Support of Discipline; the exact Observation of Rites; the maintaining of the Immunities, Privileges and Revenues of the Clergy, and the correcting of many Abuses too common at that Time. *Lewis the Debonnaire* finish'd what his Father had begun, causing Rules to be established for the Canons, and for Monks, in two Assemblies held at *Aix-la-Chapelle* in 816, and 817^l; and making himself many Regulations for establishing of good Order in the Church at several Assemblies. In 828 he call'd four Councils at *Mentz*, *Paris*, *Lyons* and *Toulouze*, and publish'd their Decrees the ensuing Year. ^m We still have the Constitutions of the Council of *Paris*, which are excellent, and may pass for a compleat Code of Ecclesiastical Laws. In the Year 836 there was another great Assembly of Bishops at *Aix-la-Chapelle*ⁿ, where there was also a great number of Regulations pass'd, and divided into three Parts. The first regards the Virtues of Bishops: The second, the Learning, Behavior and Doctrine of other Clergymen: The third, the Virtues and Duties of the Emperor and his Children, particularly as to what regards Ecclesiastical Affairs. A Remonstrance was there drawn up, and directed to *Pepin* and the great Men of his Kingdom, on Account of their having seiz'd on the Revenues of the Church. This Remonstrance had its effect, and *Pepin* caus'd the Revenues taken from the Church to be restor'd.

^o In 844, the three Sons of *Lewis the Debonnaire* were at *Thionville*, and there held an Assembly of Bishops, *Dreux*, Bishop of *Metz* presiding. Those Bishops exhorted the Princes to maintain Peace and Unity among themselves;

^k Act. & Can. Conc. t. 7. Capitol. Reg. Franc. p. 1308. & seqq. & 1507. & seqq.

^l To. 7. Conc. m Concil. Paris. 6. ib. p. 1594. ⁿ Conc. Aquitgr. II. ib. p. 1702. o Ib. p. 1800. & seq.

to nominate Bishops for vacant Churches; to grant the Clergy their Protection; to maintain them in their Revenues; and in case the Necessities of State oblig'd them to give Abbies, or the Houses of Canons, or of Religious Women in *Commendam*, to give Orders that the Bishop with some Abbot should take care of those Monasteries.^p That same Year a Council was held at *Verneuil*, which exhorted King *Charles* in like manner. At the Council held the following Year at *Beauvais*, the Bishops demanded of that Prince the Restitution of the Privileges and Revenues of the Church.^q In short, the Bishops of *France* resolving to go through with the Reformation of Church Discipline, met together at *Meaux*, in *May 845*, and then at *Paris* in *February 846*, where they compiled eighty Canons or Articles. Those Regulations being presented to King *Charles* at *Epernay*, the great Men of the Nation oppos'd some of them, and the King admitted but of nineteen.

As the Bishops on their Part labour'd to reform the Church, and to support its Interest and Authority, so King *Charles* on his side made use of his Prerogative to establish good Order in the exterior Government of the Church, passing several Ordinances to that Purpose. In return for having been crown'd Emperor by Pope *John VIII.* he in the Year *876*, made an Ordinance in Favour of the Church of *Rome*. To conclude, in *June 877*, he held an Assembly of prime Lords at *Quiercy*, where several Articles were established, some of which regard the Ecclesiastical Polity.

The other Princes were no less zealous than *Charles the Bald*, in regulating the Discipline. In *847 Rabanus Bishop of Mentz* held a Council of twelve Bishops in that City, where Regulations were made concerning the Duty of Bishops, and the Administration of the Sacraments. In *850*, the Emperor *Lothair*, and his Son *Lewis*, assembled a Council at *Pavia*, where Regulations were made for the Clergy. The Council of *Soissons*, held in *853*, for trying of *Ebo*, regulated several private Affairs, and desir'd seve-

^p *Ibid.*^f *To. 8. Concil. Lab.*^q *Ibid. p. 1820.*^r *Capitul. Reg. Franc.*

ral Things of the King relating to the Ecclesiastical Polity. The Canons of that Council were confirmed by that of *Verberie* held the same Year. In 855, the Emperor *Lothair* call'd a Synod at *Valence*, consisting of fourteen Bishops of the Provinces of *Lyons*, *Vienne* and *Arles*, with their Metropolitans at the Head of them, together with *Ebo*, Bishop of *Grenoble*, to try the Bishop of *Valence*, who was accus'd of several Crimes. It was this Council that made the Decisions I mention'd, concerning Grace. They take up the six first Canons of that Council, the others regard the Ecclesiastical Polity. The Bishops of the Provinces of *Rheims* and *Rhoan*, assembled at *Quiercy*, writ a Letter to *Lewis of Germany*, full of very home Remonstrances. The next Year the Council of *Metz* sent him a Deputation of nine Bishops, with an Instruction to exhort him to Peace. That Deputation had not the Effect expected. In June the same Year 859, the Bishops of the two Kingdoms met together at *Savonniers*, near the City of *Toul*, where they concluded a Peace between the two Kings; they also regulated several private Affairs, and made ten Canons relating to Discipline. The Peace concluded between the two Kings at that Synod, was ratify'd and sworn to in the Year 860, at the Assembly at *Coblentz*; in which were ten Bishops and many Lords. Some Ecclesiastical and Civil Regulations were made there. In October 860, a general Council was held at *Toussi* in the Territory of *Toul*, in which were near sixty Bishops, of twelve or fourteen Provinces of *France*; there a long Pastoral Letter was drawn up against those who had seiz'd upon the Revenues of the Church, and five Canons were pass'd and sign'd by the Bishops. The two *Hincmars* had a Dispute about those Canons; he of *Rheims* affirming they were not made by the Council, and that he had not sign'd them; and he of *Laon* pretending they were. It is likely the great Letter was of *Hincmarus* of *Rheims*; and that the said Letter not being well receiv'd by them all, some others drew up the five Canons, which were sign'd by several Bishops.

^t *Ibid.* p. 134. & seq.
viii. t. 8. Conc. p. 734.

^u *Sirmond.* not. in *Council. Tull. II. ap. Tusciac.*

* In 868, *Lewis* King of *Germany* assembled a general Council of his Kingdom at *Wormes*. The Bishops there began by making a Profession of Faith, in which they acknowledge, that the Holy Ghost proceeds from the Father and the Son. After this Profession of Faith they made a great number of Canons to revive and confirm the Doctrine established in the former Councils. * The Assembly of Bishops, who met at *Douzy* in the Diocese of *Rheims*, wrote a circular Letter, directed to the Bishops of *Aquitain*, containing the Laws of Councils and Popes, relating to Marriages among Relations, and against those who seize on the Revenues of the Church. This same Assembly condemn'd the Nun *Duda*, who had been debauch'd by the Priest *Humbert*, to be put to Penance, and whipp'd by her Abbess in the Presence of her Sisters.

The Popes also held some Councils in this Century. * *Leo IV.* call'd one at *Rome* in 853, where he confirmed thirty eight Canons of a Council held in 826 by *Eugenius II.* and made some Additions to them. * *John VIII.* summon'd one to *Ravenna*, where he was to be himself about the end of *May* 877. He went accordingly, and held the Council about the beginning of *August*. There nineteen Articles were drawn up for maintaining of the Ecclesiastical Discipline, and the Preservation of the Revenues of the Church. * That same Pope being come into *France*, summon'd a Council to *Troyes* in 878, at which were the Bishop of *Porto*, and three other *Italian* Bishops. the Archbishops of *Rheims*, *Sens*, *Lyons*, *Narbonne*, *Arles*, *Tours*, *Besançon*, and *Vienne*, and eighteen *French* Bishops: Several Matters were there handled. The Bishops approv'd of the Excommunication of *Lambert* and *Adalbert*, and declar'd they look'd upon all those as such who had been excommunicated by the Pope. They pronoun'd Sentence of Excommunication against those who seiz'd the Revenues of the Church. In this Council the Judgment given against *Formosus* was confirm'd. * An Ordinance was made, by

* *Ibid.* p. 944.
Concil. p. 104.
ibid. p. 304.

y *Concil. Dnz.* 2. t. 9. *Conc.* p. 260. z To. 8.
a To. 9. *Conc.* p. 100. b *Conc. Tricaff.* 2.
c *Cap. 5.*

which

which the Faithful are forbid marrying another Wife whilst the first is living, and the Bishops being translated from one Church to another; and seven Canons were pass'd: This Council was concluded in five Sessions or Acts.

^d In 881 several Bishops of *France* assembled at *Fime* on the 2^d of *April*, whence they writ two Letters to King *Lewis III.* The one upon general Affairs, wherein they desire him to preserve the Honour and the Revenues of Churches; to maintain the Authority of Bishops; and to punish Offences severely. The other was about the Choice made by the Clergy and People of *Beauvais*, of a Person who was incapable of it, to be Bishop of that Diocese. The Bishops declar'd that Election void, and those who made it to have forfeited their Right of Election; they pray'd the King to order the neighbouring Archbishops and Bishops to meet, and chuse a Person that was capable, and loyal to the King and State. ^e In 887 there was an Assembly at *Cologn*, consisting of the Archbishops of *Mentz* and *Cologn*, and four or five Bishops, some Abbots, many Priests and Deacons, and some Lay-Men, at which *Drogo* was ordain'd Bishop of *Eureux*. There the Regulations made against those who had seiz'd the Revenues of the Church were reviv'd, and against those who had contracted unlawful Marriages, Disorders which were very prevalent at that Time.

^f In 888, King *Arnould* assembled a Council at *Mentz*. *Germany* having been newly ravaged by the Incursions of the *Normans*, the unfortunate Condition it was in did not hinder the Archbishops and Bishops from providing for the Good of the Church, and reviving several ancient Canons relating to Discipline. The Council of *Metz* was held under the same Prince, by *Ratbode* Archbishop of *Treves*, and *Robert* Bishop of *Metz*. The Bishops of *Verdun* and *Toul* were at it, with an Abbot, and several Priests, many Earls, Lords, and other Persons of Note. They made several Regulations for the Good of the Church and State. In the Year 892, the Bishops of the Province of *Arles* pass'd also Canons like those which had been made in *Germany*. Two

^d Concil. ap. S. Magram. t. 9. Conc.

^e Ibid. p. 396.

^f Ibid. p. 402.
Legates.

Legates of Pope *Formosus* were at that Assembly ; there Excommunication was denounc'd against those who seiz'd the Revenues of the Church, or who misapply'd them.

Of all the Councils held at that Time, none was more numerous, or made more considerable Regulations, than that which was held in 895, under King *Arnoul*, at a Royal House call'd *Tribur* near *Mentz* ^b. The Archbishops of *Mentz*, *Treves* and *Cologne* were at it, with nineteen Bishops of *Germany*. They drew up Fifty eight Articles for regulating the Civil and Ecclesiastical Discipline. We still have a Collection of many Regulations brought together from several Parts, under the Title of a Council of *Nantes*. These are near all the Councils held in the Ninth Century, whereof any Monuments remain among us.



C H A P. XI.

Collections of Canons relating to the Ecclesiastical Discipline made in the Ninth Century, and other Disputes about Discipline.

BY the great number of Councils held in the Ninth Century, wherein so many Regulations were made, we may perceive that the Bishops in those Days were excellent Canonists. The Study of the Canons, and of what else might regard the Government and Polity of the Church, was then so much in vogue, that not only the Bishops, but several private Persons made Collections of Canons relating to Penance, and the Discipline of the Church ; as for Instance, ^a those of *Hatto*, Abbot of *Richmon*, and afterwards Bishop of *Bale* ; of *Raoul*, Archbishop of *Bourges* ; of *Ade-lard*, Abbot of *Corbie* ; and the *Penitential of Haligarius*. The Collections of Ecclesiastical Laws by *Isaac*, surnam'd *the Good*, Bishop of *Langres* ; by *Herard* Archbishop of *Tours* ; by

^a *Concil. Trib.* to. 9. *Conc.* p. 442.

^b *Collect. Can.* to. 7. & 8. *Concil. Walter*

Walter Bishop of Orleans; and above all, the Collections of Canons by *Reginon* Abbot of *Prom*, which is the first General and Methodical Collection of Canons, comprising all the Ecclesiastical Law. *Burchardus*, *Yves of Chartes*, and other later Collectors of Canons, have often made use of and copy'd him.

Besides these general Regulations, there were some particular Questions about Discipline debated in this Century. In speaking of *Hincmarus*, Archbishop of *Rheims*, I had occasion to mention several Contests relating to Points of Discipline. I shall now give an Account of some others. *Agobard*, Archbishop of *Lyons*, had some Difference with the *Jews*, who were back'd by the Commissioners of the Emperor *Lewis the Debonnaire*. ⁱ He wrote to the Court about it, and went himself in Person, but could obtain no Satisfaction. At his Return he wrote a Letter, desiring he might be permitted to baptize the Slaves belonging to *Jews*, and to give them their Liberty, paying their Masters the Price, and he absolutely forbad the Christians trading with the *Jews*. He requested King *Gondebaud* to abolish the Law which allowed of Tryals by single Combat, or other way of Probation. ^k He wrote a fine Treatise of the Excellency of Priesthood, of the Duties of Priests, and of the Abuses committed in Ordinations. ^l He endeavour'd to undeceive the People in relation to the vulgar Opinion, that there were Sorcerers who could by their Inchantments raise Storms, occasion Thunder, and bring down Hail. ^m He also condemn'd those, who attributed to the Devil a certain Distemper which then suddenly seiz'd some Persons, making them drop down, like the Falling-sickness, and often occasion'd an incurable Sore. This happen'd sometimes in the Churches; and those poor unfortunate People, when recover'd, brought Presents to the Churches where they had been so seiz'd. *Agobard* disapproved of that Practice, and advised rather to give Alms to the Poor than to the Church. However he shew'd his Zeal in Defense of the Ecclesiastical Revenues, vigorously opposing, both by Word of

ⁱ Agob. Ep. ad Lud. de insolentia *Judaorum* & de Bapt. *Judaic. mancip.*

^k Id. de privil. & jure Sacer. & in Ep. de modo regimin. Eccles.

^l Id. l. cont. *infus. vul.* ^m Id. de illis. Sign.

Mouth, and in Writing, the Incroachment before and then made on them by the great Men of the Laityⁿ. I think I have already said, that *Agobard* was concern'd in the Affair of deposing *Lewis the Debonnaire*. ^o *Leidrade* Archbishop of *Lyons*, being retir'd to the Monastery of *Soissons*, about the beginning of the Reign of *Lewis the Debonnaire*, *Agobard* was put into his Place, by the Appointment of *Leidrade*. That Ordination was found fault with, because it is contrary to the Canons for a Bishop to chuse himself a Successor. Nevertheless *Agobard* enjoy'd his See peaceably; but having sided against *Lewis the Debonnaire*, and being one of those who contributed most towards his Deposition, when that Prince was restor'd, ^p *Agobard* was obliged to withdraw into *Italy*, till *Lewis the Debonnaire's* Sons had made their Peace with that Prince. ^q They procur'd his Restitution, and he recover'd the Emperor's Favour, in which he died *An. 840*.

^r His Successor *Amolon* vigorously oppos'd a Relick of a pretended Martyr, brought from *Rome* by two Monks, and expos'd in the Church of *St. Benignus* at *Dijon*, advising *Theobald* Bishop of *Langres* to cause it to be remov'd from the said Church.

^s About the latter end of that Century, Pope *Formosus's* Ordinations made much Noise. *Formosus* had been translated from the Bishoprick of *Ostia* to that of *Rome*. That Translation had been declar'd void, and so were the Ordinations of *Formosus* in Consequence to it. An Author, who is only known by his Works, undertook to justify the Translation of *Formosus*, and to prove the Validity of his Ordinations; which he did in two Treatises, wherein he boldly declares for Pope *Formosus* against his Adversaries.

The Popes of this Century did likewise take great Pains in making Regulations concerning Discipline. ^t *Leo IV.* wrote a Letter to the Bishops of *Britany*, in Answer to several Articles they had consulted him about. *Nicholas I.* wrote several relating to the Contests between the *Eastern* and *Western* Churches, during his Pontificate; but there is one in particular, directed to *Rodulphus* Archbishop of *Bourges*,

ⁿ *Agobard. de disp. Ecc. rev. c. 2. & seq.* ^o *Ado in Chron. p AG. Concil. compend. an. 833.* ^q *Ado in Chron. r Amolon. Ep. int. op. Agobard.*

ⁱ *Auxil. de Ordinat. t Ep. & vit. Pont. int. act. Conc. to. 7, 8, & 9.*

upon

upon several Points of Discipline. He therein defends the Ordinations made by the Assistant-Bishops; regulates the Rights of Metropolitans and Patriarchs; supports the Rights of the Ordinary; declares that the Hands of Priests and Deacons are not to be anointed with the Holy Chrism when they are ordained; and takes Notice, that Bishops are to say the *Gloria in excelsis* on *Maunday-Thursday*; but that only those are to wear the *Pallium* on that Day, who have had a Grant of it from the Holy See. * There is another Letter of Pope *Nicholas I.* directed to *Hardewic* Archbishop of *Bezanson*, which also regulates the Power of Assistant-Bishops, and has some other Directions relating to Penance. There is also a Work of the same Pope *Nicholas I.* about Church-Discipline. It is an Answer to the *Bulgarians*, containing an hundred Articles upon several Points of Polity and Rites. That Pope was an extraordinary Canonist. *John VIII.* wrote above 300 Letters about particular Affairs, the Decision whereof depends on the Canon Law.

Never did so many Persons, in any Century, labour to explain the Rites and Ceremonies of the Church. The Princes, the Bishops, and the learned Men made it their Business. At the very beginning of that Century, *Charlemain* wrote a Circular Letter to all the Archbishops in the Kingdom of *France*, ordering them to expound to him the Ceremonies that are to be observed in the Administration of Baptism. The *French* Archbishops, in Obedience to that Order, composed themselves, and caus'd others to compose, several Works on that Subject, which they dedicated to the Emperor.

* We have still the Answers wrote by *Amalerius Fortunatus* Archbishop of *Treves*, *Fesse* Bishop of *Amiens*, *Odilbert* Archbishop of *Milan*, *Theodulphus* Bishop of *Orleans*, and *Leidrade* Archbishop of *Lyons*, who also wrote particularly to the Emperor concerning the Ceremonies of Baptism, and the Form observed in the Church of *Lyons*. *Lewis the Debonnaire* was no less curious than his Father had been, to be inform'd about the Ceremonies of the Church. *Amalarius Deacon of Metz*, dedicated to him four Books upon the

* *Ib. int. Ep. Nicol. I.*

y *Biblioth. Patrum.*

Office of the Church, wherein he does not only explain all the Ceremonies then practis'd in the Administration of Baptism, the Celebration of Mass, and the whole Divine Office; but also gives him mystical Reasons for them. That same Author compos'd another Work, about the Order of the Antiphonal he had made for the Churches of *France*. ² He has particularly handled some other Points relating to the Rites, and among them this Question, Whether it be lawful to spit immediately after receiving the Eucharist? *Amalarius's Books* were very ill receiv'd in *France*, especially by the Church of *Lyons*. ³ *Agobard* Archbishop of *Lyons* wrote three Treatises against *Amalarius's Book of the Offices*, and against his Antiphonal. *Florus* Deacon of the same Church attack'd him hotly, and accus'd him in the Councils of *Creci* and *Thionville*. ⁴ *Rabanus*, surnam'd *the Moor*, made himself also very famous, by the Works he wrote about the Ceremonies of the Church. ⁵ He was born at *Mentz* in 788, and bred up in the Monastery of *Fulda*; studied at *Tours* under the renown'd *Alcuinus*, and returning to his Monastery, was chosen Abbot in 822. Having enjoy'd that Dignity twenty Years, he laid it down, to please the Monks, who said, he apply'd himself too much to Study, and too little to the Affairs of the Monastery. He retir'd to Mount *St. Pierre*, and was at last chosen Archbishop of *Mentz*, in 847. In his Treatise of the Universe, consisting of twenty two Books, and sent to *Lewis the Debonnaire*, he has compris'd an infinite Number of common Places. The first five Books are concerning Ecclesiastical Matters, and in the fourth he treats largely of the Sacraments and of Ceremonies, of which he also wrote a particular Treatise, entitled, *Instruction for Clerks*⁶. *Walafride Strabo*, so surnam'd, because he squinted, Disciple to *Rabanus*, and Abbot of *Richenow*, follow'd the Example of his Master, in explaining the Ceremonies of the Church, in a Work written, *On the Beginning and Progress of Ecclesiastical Worship*, dedicated to

² *Amalar. Ep. ad Guntard. Spicil. to. 7. Psalm. de correct. Antiph. &c de divin. officijs. bened. t. 1. ad an. 837.*

^d *Raban. Maur. de insit. Cler.*

³ *Agobard. l. de div. Marbil. annal. Be-*

^c *Vid. ejus vit. int. act. SS. Ord. Bened. sec. 4.*

Reginbert. It is a compleat Treatise upon all Parts of the Office, and the Rites of the Church.

The Monastick Discipline was restor'd in this Century by *Benedict*, Abbot of *Anian*, who came originally from *Languedoc*, and was Son to *Aigulfus* Earl of *Maguelone*, who having spent some Time in the Court of *Charlemaign*, retir'd into the Abbey of *St. Seine*, in the Diocese of *Langres*. ^c The Abbot of that Monastery dying, they would have chosen him in his Stead, but he withdrew into *Languedoc*, where he founded a Monastery, which became very considerable, near a River call'd *Anian*. ^f This holy Abbot's Reputation grew so great, that he was pitch'd upon to govern several Monasteries, and to reform all the Abbies in *France*. Being sent for by the Emperor *Lewis the Debonnaire*, he built the Monastery of *Inde*, near *Aix la Chapelle*, ^g and drew up a Book of Rules for Monks, which was prov'd and publish'd by the Council held in that City, *Anno 817*. He died in his Monastery of *Inde*, *Anno 821*. He made a Collection of all the Rules of the *Eastern* and *Western* Monks; and another Work, wherein he shews how the other Rules agree with that of *St. Benedict*. The first is called *The Code*; and the second, *The Agreement of Rules*. His Scholar, *Ardon Smaragdus*, wrote his Life, and continued carrying on his Reformation. Another *Smaragdus*, Abbot of *St. Miel*, at the same time composed a Comment on the Rule of *St. Benedict*, and a Treatise for the Instruction of Monks. *Lupus*, Abbot of *Ferriers*, distinguish'd himself also by his Zeal in restoring Monastical Discipline.

^e *Mabil. Sac. 4. Bened.*
act. SS. Ord. S. B.

^f *Vit. Bened. Anian. per Smarag. int.*
& Codex Regul. ab Holstenio edit.

C H A P. XII.

Of the Authors who flourish'd in the Ninth Century.

WE have already spoken of several Works compos'd in the Ninth Century, upon different Subjects, and of their Authors; but since we have not enter'd into a particular Account of the different Circumstances of their Life, nor specify'd all their several Works, we must resume them here, and likewise add to them some other Authors, whom we had not an Occasion of speaking of before. *Theodorus Studita* is one of the Greeks that wrote most. He had been Scholar to St. *Plato*, Superior of Mount *Olympus*. That Holy Abbot gave him the Charge of his Monastery in the Year 795. That same Year the Emperor *Constantine Copronymus* having obliged his Wife to take the Veil of a Nun, married one of the Maidens that attended on her, whose Name was *Theodota*. *Joseph*, Steward of the Church of *Constantinople*, married them. Though the Patriarch *Taraffus* did not approve of that Action, yet he did not oppose it with such Resolution as he ought to have done, nor did he punish the Monk *Joseph*; but *Plato* and *Theodorus* openly declar'd against the Emperor, and separated from communicating with him; most of the Monks following their Example, which so far incens'd *Constantine*, that he banish'd *Theodorus* and eleven of his Monks to *Theffalonica*. After the Death of that Emperor, *Theodorus* returned to *Constantinople*, and being no longer able to continue in his Monastery, by reason of the Incursions of the Barbarians, was made Abbot of the Monastery of *Studa* in *Constantinople*. He repaired it, put his Monks into it, and was peaceably possess'd for some Time; but falling out afterwards with the Patriarch *Nicephorus*, on account of the restoring of *Joseph* the Steward, and approving of *Constantine's* second Marriage, he was again banish'd, in the Year 809, and returned in 811, after the Death of the Emperor *Nicephorus*. In the Reign of the Emperor *Leo*, he was one of the principal Sticklers for the worship of Images, and sent a third Time into

into Banishment, where he suffer'd very much. He was permitted to return to *Constantinople*, at the beginning of the Reign of the Emperor *Michael the Stammerer*, Anno 821; but having talk'd too freely, was oblig'd to withdraw himself for some Time; he return'd to *Constantinople* in 822, and departed the next Year to live in an Island, whence he went often to visit the Patriarch *Nicephorus* and other banish'd Persons. He died on the eleventh of *November* 826, at 67 Years of Age. He wrote many Pieces relating to the Worship of Images, which have been publish'd in *Greek* and *Latin*, in the last Edition of Father *Sirmond's* Works, where there is also a Collection of Letters, containing several Particulars concerning the History and Discipline of his Time.

This Century abounded in Commentators upon Holy Writ, but their Comments are not Originals of their own writing, being only Collections from the Comments of the Fathers. ^b Such are the Commentaries of *Claudius*, Bishop of *Turin*; *Rabanus*, Archbishop of *Mentz*; *Paschasius Ratbers*, Abbot of *Corbie*; *Florus*, Deacon of the Church at *Lyons*; *Walafride Strabo*; *Haimon*, Bishop of *Halberstat*; *Angeloime*, Monk of *Luxevil*; *Sedulius*, a Scotch Monk; *Drutmar*, Monk of *Corbie*; *Remigius*, Monk of *St. Germain* at *Auxerre*, on several Books of Holy Scripture.

There were also, in this Century, several Authors who wrote particular or general Histories. *Photius* mentions an Author call'd *Sergius*, who wrote the History of the Church and Empire, from the Time of *Constantine Copronymus*, 'till the eighth Year of *Michael the Stammerer*, which is of Christ 828. *Eginhardus*, Secretary to *Charlemaign*, and Founder of the Monastery of *Selgenstat* on the *Mein*, in the Diocese of *Mentz*, wrote the Life of *Charlemaign*, and Annals beginning at the Year 741, and concluding 829. *Theganus*, Assistant-Bishop of the Diocese of *Treves*, wrote the History of *Lewis the Debonnaire*, *Peter of Sicily* being sent in the Year 870 to *Tibrique* in *Armenia*, to negotiate the Exchange of Prisoners, having conferr'd with the *Manichees* of that Country call'd *Paulicians*, wrote a Treatise, containing

^b *Trithem. de viris ill. & de Script. Eccles.*

the History of the *Manichees*, and the Opinions they follow'd. But among the Ecclesiastical Writers of that Age, there was none more famous than *Anastasius* the Abbot, and Library-keeper of the Church of *Rome*, who flourish'd under the Popes *Nicholas I.* *Adrian II.* and *John VIII.* He was sent by *Lewis II.* Emperor of *Italy*, to *Basil* the *Eastern* Emperor, and was present at the Eighth Council, where he did the Pope's Legates great Service, being perfect in the *Greek* and *Latin* Tongues. He translated the Acts of that Council, those of the Seventh, and many other Monuments of the *Greek* Church, as the Tripartite History, containing the Chronicle of *Nicephorus* Patriarch of *Constantinople*, and those of *George* and *Theophanes*, from the beginning of the World, to the Reign of the Emperor *Leo the Armenian*; a Collection of several Pieces relating to History, and many other Treatises. He is generally look'd upon as the Author of the Lives of the Popes, which falsely bear the Name of Pope *Damasus*. The anonymous Author of the Synodical Book, which is an Abridgment of the History of Councils, lived in the Ninth Century, as appears by his bringing down that History till the second Council of *Phozinus*, held in the Year 877. *Abbo*, Monk of St. *Germain des Prez*, about the latter end of that Century, compos'd a Poem, containing the History of the Siege of *Paris* by the *Normans*, in the Years 886 and 887.

To proceed from the Writers of the General to those of Particular Histories, this Age produc'd many Panegyrists on the Saints in the *East*, and no fewer Historians of the Lives of Holy Bishops and Abbots in the *West*. *Hilduin*, Abbot of St. *Dennis*, has gain'd Fame by his Writings of the Life of St. *Dennis the Areopagite*, which nevertheless are full of Fables. *Michael Symelle*, a Greek Author, handled the same Subject. *Eulogius*, Archbishop of *Toledo*, who suffered Martyrdom at *Cordova* in 859, in the Persecution of the *Sarazens*, wrote the History of the Martyrs of that Time very faithfully. To conclude, not to lose Time upon many little Authors of the Lives of Saints, I will conclude this Article, giving you to understand, that the Martyrologies owe their Perfection to this Age. About the beginning of the foregoing Century, *Bede* had labour'd at that Work, and compos'd two Martyrologies, the one in Prose,

Prose, and the other in Verse; both of them imperfect. *Florus*, Deacon of the Church of *Lyons*, before mention'd to you, made some Additions to *Bede's Martyrology*. *Vandalbert* Deacon and Monk of *Prom*, a Monastery in the Diocese of *Treves*, in the Year 850 composed a Martyrology in Verse, taken from those of *Bede* and *Florus*. *Rabanus*, Archbishop of *Mentz*, wrote also a Martyrology. After them, *Ado*, Archbishop of *Vienne*, and then *Uuardus*, Monk of the Abbey of St. *Germain des Prez*, wrote each of them a Martyrology, larger and more exact than all the former. *Ado* also wrote a Chronicle from the Beginning of the World to this Time, that is, till the Year 879, when he died.

The great Authors of this Century are, among the *Latinis*, *Hincmarus* Archbishop of *Rheims*, *Ratramne*, *Agobardus*, and *Paschafius* Abbot of *Corbie*; and among the *Greeks*, the learned *Photius*. I have already mention'd the principal Circumstances of the Lives of those Authors. I have nothing to add, as to the Works of the former of them; but as for the Works of *Photius*, I must inform you, that whilst he was yet a Lay-man, and Ambassador in *Syria*, he composed an excellent Treatise, and call'd it *Myriobiblia*, commonly call'd the *Bibliotheca*, or Library, containing the Arguments and Extracts of several Books wrote upon divers Subjects, but particularly of Treatises concerning Religion. He also compos'd a Work no less profitable, entitul'd *Nomo-Canon*, wherein he has collected, and disposed in excellent Order, the Canons of Councils, and some Canonical Epistles, together with the Imperial Laws concerning Ecclesiastical Affairs. Besides all this, he wrote many Letters full of Erudition, and sublime and curious Treatises of Divinity. To conclude, there is among the *Greek* Authors of that Age, one *Theododus Abucara*, who sided with *Photius*, an able Divine, and who has composed several Treatises by way of Dialogue, between a Christian, with *Pagans*, *Jews*, and *Nestorians*, wherein he proves the Truth of our Religion and Mysteries.

C H A P. XIII.

An Abridgment of the Doctrine and Discipline of the Ninth Century.

TH E R E remains nothing towards concluding the History of the Ninth Century, but the giving a Plan of the Doctrine and Discipline of that Age. As to the Doctrine, I have already perform'd that Task, in the particular Account I have given of all the Disputes and Contests during that Century upon several Points of Doctrine. As to the Discipline in the *East*, they exactly observ'd the Canons of the Council in *Trullo*; and in the *West*, the Canons of former Councils were reviv'd; but the many Regulations made in that Age, were scarce ever put in Execution. ¹ The Popes made fresh Attempts against the Rights of Bishops and Metropolitans; and would have drawn to themselves the trying of all Ecclesiastical Causes. ² Notwithstanding the many Decrees of Councils forbidding the Laity to possess themselves of the Revenues of the Church, several great Men seiz'd upon them; some were oblig'd to restore, but others made them their own. ³ The continual Complaints of the Bishops on that Account, and the great number of Canons repeated against those who invade the Possessions of the Church, plainly shew that this Abuse was then very frequent. The Bishops were chosen by the Clergy and People, and the latter had a great share in the Election. ⁴ Bishops were obliged to visit their Dioceses, and they made use of that Pretence to exact great Sums from the Curates, as due for their Visitation; ⁵ it was found necessary to regulate it. There were a great number of Parishes served by titular Priests, who received the Tithes throughout the whole Extent of their Parishes. ⁶ The great Men

¹ Nicol. I. & Adrian. II. Epist. ² Concil. Valent. III. Can. 8, 9,
10. & alia passim. ¹ Concil. Aquisgr. II. an. 836. t. 7. Conc. & alia
passim. ^m Capit. Carol. M. l. 1. c. 84. ⁿ Conc. Ticin. an. 855.
^o Hincm. Rhem. capit. Archidiac. data.

had

had Chapels in their Castles, serv'd by Chaplains, who depended on the Bishop, and had no Right to administer the Sacraments, nor so much as to celebrate the chief Festivals, on which they were oblig'd to repair to their Parishes. ^P All the Revenues of the Cathedral Churches, and the very Offerings, were divided into four Parts, one for the Bishop, the second for the Clerks, the third for the Poor, and the fourth for Repairs of the Churches. ^Q The Bishops were very careful in examining the Capacity of those to whom they gave Priestly Ordination, and in instructing them in their Duty. ^R The ancient Canon, prohibiting Clergymen to live with strange Women, was often reviv'd. As for the Administration of Baptism, none were baptiz'd but only at the Festivals of *Easter* and *Whitsontide*. None but the Bishops gave the Sacrament of Confirmation, which they did frequently at the Visitation of their Diocesses. The Celebration of daily and private Masses was become general, and the Laity admitted to frequent Communior. ^S Publick Penance was still practis'd, and the Rigour of ancient Canons reviv'd in the Synods; but ill observed by the Priests, who made use of penitential Books, in which Penances were reduc'd to very little. ^T The Anointing of the Sick in danger of Death was regularly observ'd. ^U The Degrees prohibited in Marriage were extended to the Fourth; and the Spiritual Affinity was introduc'd between the God-fathers and God-Mothers, the God-Son and the God-Daughter, which has been since extended to more remote Degrees. ^V Orders conferr'd without the Consent of the Ordinary were look'd upon as void, and those were controverset, as was said before, which had been given by Pope *Formosus*, because of his being translated, and by *Ebo* for his being depos'd. ^W There were also Assistant-Bishops, but they were not allow'd to ordain Priests nor Deacons. ^X There is frequent mention

^P *Theodulph. Aurel. t. 7. Conc. c. 45. & 46.* ^Q *Capitul. I. Lnd. Pyj. c. 5.* ^R *Hincm. Rhem. Walt. Aurelian. Isaac. Lingon. & Carol. M. Capital. Aquisgran. an. 789. c. 4.10.* ^S *Capitul. Vormatic. an. 868. can. I. & Mog. can. 4.* ^T *Synod. Reg. Tycin. can. 2. t. 8. Conc. p. 62.* ^U *Concil. Mog. can. 54. & 55.* ^V *Concil. Dnaiac. II. & Colon. Herar. Thron. capit. c. 38.* ^W *Capit. Aquisgran. an. 789. c. 11.* ^X *Carol. M. capit. Ecclesi. tit. 2. an. 804. t. 7. Canc.*

made in this Century of Arch-Priests and Deans. There were Lay-Patronages. The Canons liv'd like Lay-Men. The Monastical State flourished after the Reformation made by *Benedict of Anian*. ^a The Monks were forbid going out of their Monasteries without the Abbot's Consent. ^b Children were offer'd up to the Monasteries, and oblig'd to become Monks, in Compliance to their Parents Will. ^c Besides the Monasteries of Virgins, there were others of Widows, under the Care of the Bishops, and who were oblig'd to Continence. As to Ceremonies, the *Roman* Ritual was introduc'd into most Churches. ^d The Ceremonies of the Sacraments and Divine Office were exactly regulated, and they began to search out and give mystical Reasons for them. The Number of solemn and particular Festivals was increas'd, and Fasting on their Vigils commanded. The Feast of the Presentation of the Virgin in the Temple was taken by the *Latins* from the *Greeks*. ^e The Consecrating of Churches and Altars was regularly observ'd; ^f and Burying in the Churches, or taking any Thing for such Burials, was forbid. ^g The Custom of clearing a Man from any Accusation by single Combat, or by Fire Ordeal, and the like, was in Use, though disapproved of by the wiser Sort ^h. These are the most remarkable Points in Church Discipline during the Ninth Century.

^a Concil. Aquisgran. an. 876.

^b Conv. Aquisgr. an. 817. c. 36.

^c Concil. Turon. 3. can. 27.

^d Conc. Cloveshov. an. 747. Capit.

Aquisgr. c. 80.

^e Conc. Calicuth. can. 2.

^f Hincm. Rhem.

capit. 3. art. 2.

^g Conc. Valent. III. can. 12.

^h Agobard.

i. sent. damnab. opin.





THE
HISTORY
OF THE
Tenth Century.



CHAP. I.

A Character of this Century.

MOST of the Authors who have spoken of the tenth Century, represent it as an Age of Darkness, of Ignorance, of Blindness, of Confusion and Disorder. ^b A great Man of the last Age has endeavour'd to clear it of those Reproaches, and to make it pass for one of the most happy Centuries of the Church, which having been only subject to such Disorders as were common to the Ages before, was

^a Baron. &c al. script. Institut.

^b Arnaud. perpet. de la foi.
attended

attended with some singular Advantages. I am of Opinion it is best to keep a Mean between those two Extremes, and to confess, that tho' there were some holy Persons, and some intelligent People in that Age, yet it cannot be deny'd, but that Ignorance, Vice and Irregularity prevail'd in the greater part of the World. It is true, there have been Disorders in all Ages; but it cannot be said with any Show of Truth, that they were equal to those of the tenth Century, that they spread so far, or were so universal. There were scarce any notable Accidents, or considerable Controversies to furnish Matter for History; and it must be allow'd, that there is no Ground seriously to maintain the said Age had such a Share of Learning and Eloquence, did so abound in illustrious Men, was so happy in excellent Works, or so fruitful in wholesome Regulations, as were the Ages before it. However it must be own'd, that it was not altogether dark, and that it produc'd some Men who broke thro' and dispell'd that Darkness and Obscurity. The Particulars of the History of that Age, which I am going to relate, will confirm my Judgment of it. I shall be oblig'd to deviate a little from the Method hitherto observ'd, and to give the History of the Churches of several Countries in a continu'd Series.



C H A P. II.

The History of the Eastern Church and Empire.

TH E State of the Church being altered, I cannot at present follow the same Method which I have hitherto observ'd. That which I propose, seems to me very proper. The History of the Churches of each Kingdom will make a Body of universal History. I shall begin with the *Eastern Church.* ^c The Empire of the *East*, at the Be-

^c *Europal. Zonar. Cedren. Glyc. in Leone Philo.*

ginning

ginning of this Century, was govern'd by *Leo the Philosopher*, one of the most learned Emperors that ever was among the Greeks. That Prince had three Wives successively, and no Male-Issue by them. Being desirous to have a Son that might succeed him, he married a fourth Wife call'd *Zoa*, by whom he had got a Son before Wedlock. Third Marriages being forbid in the *East*,^d and *Leo* himself having made a Law against such as contracted them, *Nicholas Patriarch of Constantinople* refus'd to marry him to that fourth Wife, depos'd the Priest *Thomas* who had presum'd to do it, and excommunicated the Emperor. That Prince had recourse to the Pope, to have his Marriage confirm'd, and there being no Law in the *West* to prohibit contracting several Marriages successively, he found no Difficulty in obtaining his Request of Pope *Sergius*.^e That Pope sent his Legates into the *East*, who confirm'd the Marriage. The Patriarch of *Constantinople* refusing to comply, was banish'd in the Year 901, and *Euthymius* put in his Place;^f but *Nicholas* was recall'd some Time before that Prince's Death, which happen'd in the Year 911. *Euthymius* was shamefully expell'd and sent into Banishment, in which he soon after died. *Nicholas* being restor'd, became so powerful, that after the Death of *Alexander*, Uncle to *Constantine Porphyrogenitus*, who succeeded his Father *Leo*, and who was Tutor to his Nephew, he was chosen in his Place Tutor to the young Emperor.^g It was then he wrote to the Pope to justify his Proceedings, and by a second Letter he offer'd to maintain a friendly Correspondence and Unity with the holy See. *Nicholas* did not long enjoy the Authority he was got into. The Empress *Zoa*, Mother to the Emperor, expell'd him, and took upon her the Government of the Empire, in the Year 914. She was her self disposess'd of that Power in 919, and shut up in the Monastery of St. *Euphemia*, by *Romanus the Patrician*, associated in the Empire by *Constantine*. *Nicholas* was then restor'd, and *Euthymius*'s Party join'd with him.^h The fourth Marriage was

^d *Leon. Imper. Conf. 90.*
ap. Baron. ad an. 912.

^e *Nicol. Pap. in Ep. ad Roman. Pont.*

^f *Cyropal. in Alex. Imp. Aret. Casariens.*

^g *in vit. Euthym.* *Baron. ad an. 916.* *Cyropal. ad an. 914, 919,*

^h *& 920.* *Theodor. Bas. in Can. 9. Phot. tit. 13. de Laticis.*

absolutely

absolutely prohibited, under Pain of Excommunication, to continue as long as the Matrimony; and those who married a second and a third time, to be put to Penance. This Regulation restor'd Peace to the Church of Constantinople, which *Nicholas* continu'd possess'd of till the Year 930.

ⁱ His Successor was *Stephen*, Archbishop of *Amasea*, who sat but three Months on the Chair of Constantinople. After his Death, that Patriarchship was design'd for *Theophylact*; but he not being yet of Age, that Dignity was as it were put in Trust into the Hands of one *Triphon* a Monk. This Man being once in Possession, would not resign; but the Emperor having artfully drawn a Blank from him, fill'd it up with a Resignation, wherein he own'd himself unworthy of the Dignity he possess'd, and consequently had him depos'd in a Synod held at Constantinople, in the Year 944. *Theophylact* was then preferr'd to the See of Constantinople, but he led a Life unworthy of a Bishop, and died in 956. ^k The Emperor put into his Place a poor, but virtuous Monk, call'd *Poleuctes*. ⁱ The Freedom that Patriarch us'd in reproving the Courtiers soon procured him Enemies, who persuad'd the Emperor to depose him; but he died without doing it. His Son *Romanus*, who was suspected to have shortned his Father's Days, succeeded him in 960, and caus'd his Son *Basil* to be crown'd by *Poleuctes*; but that young Prince and his Brother *Constantine* being too young to govern the Empire when their Father died, ^m *Nicephorus-Phocas* was proclaim'd Emperor by the Army, and crown'd by *Poleuctes*. He married *Theophane*, *Romanus*'s Widow; but *Poleuctes* oppos'd that Marriage, and threaten'd to excommunicate him, unless he parted from that Wife. First, Because it was *Nicephorus*'s second Marriage, which he had contracted without submitting himself to Penance. Secondly, Because it was reported that *Nicephorus* had been Godfather to one of *Theophane*'s Children. The Emperor put the Question to the Bishops that were then at Constantinople, and to the chief of his Council, who allow'd himself the Liberty of keeping *Theophane*. *Poleuctes* himself did not insist upon

ⁱ *Cyprian. Cedren. in annalibus.*

^k *Cyprian. Zonar. in vit. Const.*

^l *Cedren. ibid.*

^m *Id. in Niceph. Phoc. & Romano III.*

dissolving

dissolving that Marriage, after the Emperor had sworn to him, that he had not been Godfather to any Child of *Theophane*. The Beginning of *Nicephorus's Reign* was fortunate, and he recover'd several Provinces in *Asia* from the *Sarazens*; ⁿ but he burden'd his People with Taxes, and seiz'd the Revenues of the Church to pay his Soldiers; he had also a mind to have the Soldiers that were kill'd in the War declar'd Martyrs, but several Bishops oppos'd it. The great Exactions of *Nicephorus*, and the ill Success of his Arms in *Italy*, having render'd him odious to the People of *Constantinople*, he was kill'd in a popular Sedition, and *John* surnam'd *Zemisces* put in his Place, Anno 969^o. *Poleuctes* refus'd to crown him, till he had banish'd the Murderers of *Nicephorus*, remov'd *Theophane* from Court, and promis'd to give the Estate he had, when a private Man, to the Poor, to atone for his Fault. This was the last Action of *Poleuctes*, who died thirty five Days after he had crown'd that Prince, at the beginning of the Year 970^p, when he had sate fourteen Years on the patriarchal See of *Constantinople*. His Successor was one *Basil* a Monk, who govern'd that Church till the Death of *John Zemisces*, which happen'd in the Year 975, or 976. ^q After which the two Sons of the Emperor *Romanus* ascending the Throne, and recalling *Theophane*, the Patriarch *Basil* was depos'd in a Council, and *Antonius Studita* put into his Place. This Man's Pontificate was not lasting; for the next Year *Bardas*, surnam'd the *Hardy*, revolting, and taking upon him the Stile and Dignity of Emperor, *Anthony* quitted his Patriarchship, and voluntarily retired. The See of *Constantinople* continued vacant during the four Years he surviv'd. After his Death it was given to *Nicholas* surnam'd *Chrysoberga*, who was succeeded by *Sisinnius* in the Year 993. The Empire remain'd in the Possession of *Basil* and *Constantine*, who had brought *Bardas* to Reason. *Basil* liv'd till the Year 1025, and his Brother *Constantine* surviv'd him three Years.

The Greek Church during this Century was very barren of good Authors. There is but a small Number of Writers

ⁿ *Cedren.* & *Europal.* nbi sup.

^p *Europal.* ad hunc. an.

^o *Zonar.* & *Cedren.* in *Tzim.*

^q *Cedren.* & *Europal.* in *vit.* *Basil.* & *Constant.*

to be found, and their Works are of little Value, either for the Subjects, or the manner of handling them. One of those that writ most was *Simoon surnam'd Metaphrasles*, because he put the Lives of Saints into another sort of Style. He was an Officer of the Court, and *Legothera* of the Church of *Constantinople*. He flourish'd in the Reign of *Constantine Porphyrogenitus*, apply'd himself to write the Lives of Saints, and took the Liberty to compose them according to his own Fancy, not only in altering the Style of the ancient Acts, adding and retrenching as he thought fit, and reducing them rather into Panegyrick than History; but also inventing entire Facts, and feigning many Circumstances in their pretended Lives. Many other *Greeks* afterwards follow'd his Example, and thence for the most part we have receiv'd so many Fables as are crept into the Acts of the Martyrs, and into the Lives of Saints. *Metaphrasles* is also the Compiler of twenty four moral Discourses, extracted from the Works of *St. Basil*, and of several Collections and moral Sentences taken from *St. Macarius*. *Constantine Porphyrogenitus* wrote a History no less fabulous than that of *Metaphrasles*, of the pretended Image of our Saviour, sent to *Abyarus* King of *Edeffa*, and brought from *Edeffa* to *Constantinople*, in 944. The Chronicle of *Eustychius Patriarch of Constantinople*, from the Creation till the Year 937, is not very exact, and is stuff'd with uncertain or fabulous Facts. There are two other oriental Authors who wrote, the one in *Syriac*, and the other in *Armenian*. The first is *Moses Bar Cepha*, a Bishop in *Syria*, who wrote a Treatise of Paradise, divided into three Books. In the first he treats of the terrestrial Paradise; in the second, of the mystical Paradise, that is, of the mystical Significations of what is said of the terrestrial Paradise; and in the third, of the Errors of Hereticks concerning Paradise. In this last he asserts, that *Adam* was created mortal; and that God would have made him immortal by Grace, if he had not sinned. Nevertheless he refutes *Theodorus of Mopsuestus*, and *Nestorius*, who had before advanc'd, that the Sin of *Adam* was not the Cause of the Death of Man. The second Author is *Nican*, a Monk in the Monastery of the golden Stone, situated between *Pontus* and *Paphlagonia*, who after having long led a very austere Life, was in the Year 961 sent by his Superior

rior a Missionary into Armenia. He preach'd in that and other oriental Countries, and came thence into the Island of Crete, newly rescu'd from the Yoke of the Sarazens. He purg'd that Island from Pagan Superstitions, and brought many to the Faith. Then he withdrew to Lacedemon, and was thence call'd to Corinth, to give a Check, by his Prayers, to the Incursions of the Bulgarians, and died in the Year 998. He is suppos'd to be the Author of a Treatise of the Religion of the Armenians, containing an Abridgment of their Errors. That Treatise, and the other of Moses Bar Cepha, are in the *Bibliotheca* or Collection of the Fathers. This is all I can tell you as to the History of the Greek Church in that Century. Let us proceed to the Western Churches, and begin with that of Rome.

CHAPTER III.

The History of the Church of Rome, of the Empire, and of the Churches of Italy.

ALL Historians, and even those who most favour the Court of *Rome*, such as Cardinal *Baronius*, &c. agree, that the Church of *Rome* was in a sad Condition, and in dreadful Disorder. The holy See, says that Cardinal[†], was fallen under the Dominion of two loose Women, who plac'd on St. Peter's Chair their Favourites, unworthy of the Name of Bishops of *Rome*. The Popes were no longer chosen by the Clergy, and the holy See was become a Prey to Avarice and Ambition.

The cause of this Disorder may be referred to the Promotion of *Formosus* to the Pontificate, which was the Original of the Divisions that ensued. I have already given an Account of that *Formosus*, in the History of the former Century. When he was Bishop of *Porto*, he had been de-

[†] *Baron. ad an. 900, & 901.*

pos'd by *John VIII.* and restor'd by *Marinus*^f. After the Death of *Stephen V.* his Party was so strong as to prevail against *Sergius* Deacon of the Church of *Rome*, who had been chosen by a considerable part of the Clergy. *Sergius* withdrew into *Tuscany*, to the Marquis *Adalbert*. *Formosus* remain'd posses'd of the holy See. He crown'd *Guy* of *Spoletto* Emperor, and his Son *Lambert*; but *Arnoul*, King of *Germany*, having made himself Master of *Rome*, caus'd himself to be crown'd by *Formosus* in 896^g, and supported him against his Enemies. No sooner was *Arnoul* gone, than the *Romans* again conspir'd against *Formosus*, who died about the close of that Year. *Boniface*, put in his Place by the People, was an unworthy Person, who had been degraded of the Subdeaconship and Priesthood^h. A few Days after he was expell'd by *Adalbert*, and *Stephen VI.* rais'd to the holy See. ^x This Man dishonoured the Memory of *Formosus*, causing his Body to be taken out of the Grave, to be clad in the pontifical Vestments, and then stripped of them publickly, and thrown into the *Tyber*. This Tragedy was promoted by *Sergius*, and encourag'd by *Adalbert*, then the powerfulest Man in *Rome*; but his Party becoming the weakest, *Stephen* was roughly us'd by the *Romans*, cast into Prison, and there strangled, about the end of the Year 900ⁱ. The *Romans* put into his Place one *Romanus*, who sat in that Chair but a few Months: However, he condemn'd and made void all his Predecessor had done against *Formosus*. His Successor *Theodorus* was of the same Mind; but died at the end of 20 Days. After his Death, the *Romans* chose a Deacon of the Town of *Tivoli*, Son to *Rampoald*, who took the Name of *John IX.* Italy was then divided by the Factions of those who pretended to be Sovereigns thereof, that is, between *Berengarius*, *Lewis* the Son of *Bozo*, and *Lambert* the Son of *Guy*. ^z *Lewis* was dispossess'd by *Adelbert*; and afterwards deliver'd up to *Berengarius*, who caus'd himself to be crown'd Emperor by *John IX.*; but as soon as *Berengarius* was gone from *Rome*, that Pope sent for

^f *Vit. Marin. Pap. I.*

^t *Regin. chron. ad an. 896.*

^u *Conc. Rom. sub Joh. IX. can. 3. t. 9. Conc. c. 8. & 10.*

^y *Baron. ad an. 900, & 901.*

^x *Luitpr. l. 1.*

^z *Id. ad an.*

904, & 905.

Lambert,

Lambert, and declar'd him Emperor. John finding himself by that means under a necessity to own Formosus as lawful Pope, because it was he that had crown'd Lambert, he held a Council, wherein he made all void that had been done against Formosus. After such a bold Stroke, he durst not stay in Rome, where the Party of Berengarius was strongest, but retir'd to Ravenna, and there in another Council confirm'd all that had been done at Rome^a. He died in 905. Benedict IV. and Leo V. who succeeded him one after another, held not the Papacy long. The latter was turn'd out and cast into Prison, forty Days after his Election, by his own Servant Christopher, who possess'd himself of the holy See; but did not enjoy it long. ^b Sergius returning to Rome, seiz'd upon Christopher, cast him into Prison, and plac'd himself on the Chair. He condemn'd the Memory of Formosus, declar'd his Ordinations void, and revers'd all that John IX. had done in his Favour. Pursuant thereto, he degraded those who had receiv'd Orders from Formosus, and re-ordain'd them, or else put others in their Places. This Man is look'd upon as a Monster, not only on account of his Ambition and violent Proceedings, but for his disorderly Life. ^c He had a Son by Marofia, the Daughter of Theodorus, who being in great Favour with Adalbert, was very powerful in Rome. Sergius died when he had been Pope three Years. Anastasius was put in his Place. ^d Lambert dying during his Pontificate, Berengarius was the only Person left that pretended to the Title of King of Italy and Emperor. Anastasius was but two Years on St. Peter's Chair; and after his Death, Lando was rais'd to it by the Interest of Theodorus, who caus'd him to consecrate John, Deacon of the Church of Bologna, and a Friend of his, Archbishop of Ravenna. ^e Lando dying the same Year, Theodorus procur'd that Man to be declar'd Pope, by the Name of John X. Tho' this Man had been rais'd to the Pontificate after so unworthy a manner, yet he enjoy'd it a long time peaceably enough, but the end of his Pontificate was

^a Concil. Rom. an. 904. t. 9. Conc. & Ravennate.
in chron. ad an. 907. ^c Luitprand. l. 2. c. 13.
c. 12. ^e Id. l. 2. c. 13. & l. 3. c. 4.

^b Sigebert.
^d Ib. l. 2.

tragical.

tragical. ^f Guy, the Son of Adelbert, Marquis of Tuscany, grown jealous because Pope John supported his Brother Peter, cast him into Prison in the Year 928, after causing his Brother to be murder'd. ^g This Pope soon dy'd for Grief in his Confinement. ^h The Pontificate of Leo VI. who was put in his Place, lasted but six Months and fifteen Days. He dy'd in Prison, as his Predecessor had done. Stephen VII. succeeded him, and held it but two Years, two Months, and some odd Days. ⁱ After his Death, Marofia, who had marry'd Guy, the Son of Adelbert, in the Year 931, rais'd to the Papacy the Son she had had by Pope Sergius, who bore the Name of John XI. Guy dying, she marry'd Hugh Son to Count Theobald, whom she set up against Lambert Brother to Guy. ^k The Romans for some time own'd Hugh, but soon after declar'd for Alberick the Son of Merosia, who feiz'd his Mother and his Brother John, kept the latter Prisoner during the rest of his Pontificate, and continu'd Master of Rome by the Name of Consul. During that Time, Italy was contended for by several Princes, who made War upon each other. ^l Berengarius still held one Part, with the Title of Emperor; Raoul II. Duke of Burgundy, beyond Mount Fura, Grandson to Conrad, and to Adelaide Daughter to Lewis the Debomaire, had another Part, and was uppermost after the Death of Berengarius. Hugh oblig'd Raoul to retire beyond the Mountains; but the Italians call'd in Arnold Duke of Bavaria, Bastard Son to the Emperor Arnold, who was soon oblig'd to turn back^m. Alberick was all this while Master of Rome. During his Government, the Holy See was possessed by Popes of an innocent Life, but who could rather wish well, than be able to execute what they desir'd. ⁿ Leo VII. who succeeded John XI. in the Year 936, call'd into Italy Odo Abbot of Cluny, to negotiate a Peace between Hugh and Alberick. His Pontificate lasted but three Years and some Months. ^o In 939, the Romans chose in his Place a German, who bore the Name of Stephen VIII. Alberick,

^f Luitpr. 3. c. 12.
ad an. 929.

^g Flodoar. in chron. ad an. 928. ^h Baron

ad an. 933.

ⁱ Luitpr. 1. 3. c. 12. & 13.

^k Flodoar. chron.

^l Luitpr. 1. 2. & 3.
^m Id. 1. 3. c. 14.

ⁿ Flodoar. in chron. ad an. 936. ^o Baron ad. an. 940.

who mislik'd this Man, and suspecting he had an Understanding with *Hugh*, caus'd his Face to be so scarrify'd, that he durst not any more appear in Publick. *Marinus II.* succeeded him in 943, and spent the Time of his Pontificate to the Advantage of the Church of *Rome*, reforming the Clergy and the Monks. ^P He also us'd his Endeavours to settle Peace among Christian Princes, and concluded it between *Hugh* and *Alberick*. *Agapetus II.* who succeeded *Marinus* in the Year 946, was also a Holy Man, and governed the Church of *Rome* with Discretion. During his Pontificate *Italy* underwent a new Change. ^Q *Adalbert*, Marquis of *Ivrea*, had two Sons, *Berengarius* and *Anscharius*. *Hugh* growing jealous of their Power in *Italy*, attack'd *Anscharius* and routed his Forces, killing him in the Engagement. His Brother *Berengarius* withdrew into *Germany*, and implor'd the Protection of *Otho*. *Berengarius* return'd with some Forces into *Italy*. *Hugh* retir'd, leaving his Son *Lothair* in *Italy*. *Berengarius* consented that he should bear the Title of King of *Italy*, but kept to himself all the Authority. ^R *Hugh* and *Lothair* dying, *Berengarius* caus'd himself to be proclaim'd King of *Italy*, in the Year 949. *Adelaide*, Widow to *Lothair*, gave up all her Right to *Otho*, and married him. *Berengarius* and his Son were oblig'd to submit to *Otho*, who left them in *Italy*. During all these Troubles, the City of *Rome* continu'd peaceable under *Alberick*, who died in 954. ^S After his Death, his Son *Ottavian*, then but sixteen Years of Age, having taken his Place, kept on the same Government, and not satisfied with the Temporal Power, caused himself to be chosen Pope after the Death of *Agapetus* in 955. He was the first of the Pope's that chang'd his Name, calling himself *John XII.* ^T He had recourse to *Otho* for redress of the Vexations *Italy* and the *Romans* themselves suffer'd from *Berengarius* and *Adalbert*. *Otho* came immediately into *Italy*, caus'd himself to be crown'd King of *Lombardy* at *Milan*, and march'd thence to *Rome*, where he receiv'd the Imperial Crown at

^P *Floodoar.* in *chron.* ad an. 946.

^Q *Floodoar.* ad an. 950, 951, & 952.

^R *Luitpr.* l. 6. c. 6, 7, 8, & 9.

^Q *Luitpr.* l. 9. c. 2, 3, & 4.

^S *Id.* ad an. 954.

the beginning of the Year 962, at the Hands of *John XII.* Having spent some Time at *Rome*, and restor'd to the Church what was its due, he oblig'd Pope *John* and the prime Men of the City to take an Oath of Fidelity to him. *John XII.* did not keep that Oath, but call'd *Adalbert* to *Rome*. *Otho* returning thither, *John* and *Adalbert* fled, and he was well receiv'd by the *Romans*. He assembled a Council at *Rome*, in which *John XII.* was accused of several Crimes ; but refusing to appear, was condemn'd and deposed. ¹*Leo VIII.* was chosen in his Place, and put into Possession of the Holy See. The *Romans* being gain'd over by *John XII.* revolted from *Otho*, who soon reduc'd them ; but he was no sooner gone from *Rome*, than the Mutineers expell'd *Leo*, and receiv'd *John* into the City. ² He held a Council there on the 26th of February 964, in which all that had been done by the Council which set up *Leo* was declar'd void, and the Bishops he had made, depos'd. The Emperor *Otho* hearing what had been done at *Rome*, was preparing to return, in order to punish *John* as he deserv'd : But God prevented his Revenge ; for that Wretch received a mortal Blow as he was diverting himself at Night with a Lady, and died of it on the 14th of May following. The *Romans* immediately chose *Benedict* the Vth of that Name ; but *Otho* coming to *Rome*, depos'd *Benedict* and restor'd *Leo* in a Synod, carrying away *Benedict* with him when he left *Rome*. Both *Leo* and *Benedict* died in 965. ³ After their Death the *Romans* sent Deputies to the Emperor *Otho*, to know his Will concerning the Election of a Pope. ⁴ *John* Bishop of *Narni*, his Creature, was chosen, being the XIIIth of that Name. Being supported by the Emperor, and in his Interest, he carried himself haughtily towards the greatest Men in *Rome*, who declar'd against and caus'd him to be arrested by *Roger*, Prefect of the City, with the Assistance of *Jeffrey* Earl of *Campania*, whither *John* was banish'd. *Roger* and *Jeffrey* dying, the *Romans*, who dreaded the Emperor *Otho*, suffer'd Pope *John* to return to *Rome*. ⁵ That did not hinder *Otho*

¹ *Id. ib. c. 11.*
Brem. hist. l. 2. c. 6.
an. 967. *Auct. ad Anastas.*

² *To. 3. Concil. p. 654.*
Regim. in chron. ad. an. 965.

³ *Adam.*
⁴ *Id. ad*

from coming to *Rome*, where he seiz'd the Consuls, the Prefect, and the *Dearcha*, who represented the Senate, sent the Prefect and Consuls Prisoners to *Germany*, hang'd the *Dearcha*, and took up the Bodies of *Roger* and *Jeffrey*, exposing them to be devour'd by Birds and Beasts of Prey. Having struck a Terror into the *Romans* by these Severities, he left *Rome* after *Christmas* Holidays, in the Year 966, and went with Pope *John* to *Ravenna*, where he held a Council about *Easter* 967, in which several Regulations were made touching Ecclesiastical Discipline^b. *Otho* restor'd to the Church of *Rome* the Lands bestow'd on it by *Pepin* and *Charlemaign*^c. *Herold* Archbishop of *Salzburg* was there excommunicated, and *Magdeburg* made an Archbishoprick.^d Then *Otho* sent for his Son *Otho* into *Italy*, and had him crown'd Emperor at *Rome* about *Christmas* 967. After this Journey of *Otho* to *Rome*, *John* continu'd in Peace 'till his Death, which happen'd on the 6th of *September* 972. *Donus* succeeded him, and rul'd but three Months. After him *Benedict VI.* mounted the Chair. Some pretend he was in Possession before the Death of *Donus*. However that was, he surviv'd him, but had a Tragical End; for *Otho* dying on the 7th of *May* 973, a *Roman* Nobleman call'd *Cincius* caus'd the Pope to be seiz'd, and put him into the Castle of St. *Angelo*, where he was strangled some Days after.

Cincius was mov'd to use Pope *Benedict* so cruelly by the Instigation of *Franco*, surnam'd *Boniface*, Cardinal-Deacon, who possess'd himself of the Holy See in 974; but the *Romans* did not bear with him long, and having found a Bishop, whose Name was *Benedict*, of the Family of the *Alberics*, they set him up against *Boniface*, who was forc'd in 975 to fly to *Constantinople*. This *Benedict*, who was put into his Place, enjoyed it peaceably till the 10th of *July* 984, which was the Day of his Death.

^e *Otho II.* who was then Emperor, had enough to do in *Germany* against the *Bohemians*, and against *Lothair* King of *France*. He had no sooner done with them, but he was

^b *Regin. ubi sup.*
Schanab ad an. 964.
& Lambert. ad an. 978.

^c *To. 9. Concil. p. 674.*
Baron ad an. 974, & 975.

^d *Lambert*
^e *Sigebert.*
forc'd

forc'd to ingage in a new War in *Italy* against the *Greeks*, who, with the Assistance of the *Saraxons*, were for recovering of *Apulia* and *Calabria*. ^g He gain'd some Advantages at first over the Enemy; but was at last entirely defeated and taken. ^h However, he found means to make his Escape, and having gather'd some Forces, attack'd and took the Town of *Benevento*, and returning to *Rome*, dy'd there for Grief on the 6th of December 983. After his Death, the *Germans* crown'd his Son *Otho III.* with the Consent of Pope *Benedict*, who surviv'd *Otho II.* but six Months. ⁱ Peter, Bishop of *Pavia*, was put into his Place, and took the Name of *John XIV.* He was Chancellor to the Emperor *Otho*, and it is likely he was promoted to that Dignity at the Recommendation of that Prince; but he enjoy'd it not long, for *Boniface* return'd from *Constantinople* in 985, and having rouz'd up his own Party, and gain'd the People, became powerfulest in *Rome*, seiz'd upon *John*, and shut him up in the Castle of St. *Angelo*, where he starv'd him to Death at the end of four Months, yet himself out-liv'd him but four Months longer. After his Death, the Clergy and People had liberty to chuse another Pope, and pitch'd upon a Priest call'd *John XV.* He fearing left *Crescentius*, who had taken the Title of Consul, and possessed himself of the Castle of St. *Angelo*, might treat him as he had done his Predecessor, withdrew into *Tuscany*, and sent to pray *Otho* to come to his Assistance. This mov'd the *Romans*, who were sensible how much Cause they had to dread such Visits from the Emperors, to recal and receive him honourably. From that time he sat peaceably till towards the end of his Pontificate, which was disturbed by the Persecution of *Crescentius*, so that he was oblig'd to desire the Emperor *Otho* to come to his Assistance^k. That Prince came immediately into *Italy*, and stay'd some time in *Ravenna*. During his Abode there, *John XV.* dy'd in May 996. The *Romans* were oblig'd, by the Emperor's Order, to chuse in his Place his Cousin-German *Bruno*, who took the Name of *Gregory V.* but *Crescentius* expell'd him soon after, and set up *John*, Bi-

^g *Sigebert ad an. 983.*

^h *Ditmar. chron. l. 3.*

ⁱ *Baron ad an. 983.*

^k *Baron. ad. an. 996.*

shop of *Placentia*. ¹ This Action of his went not long unpunished; for *Otho* came presently with his Army, and entering *Rome* without Difficulty, restor'd *Gregory*. *John* and *Crescentius* fled to the Castle of St. *Angelo*, which the Emperor besieg'd. *Crescentius* defended himself bravely, and it would have been a Matter of much Difficulty to force him, had he not been kill'd by Treachery. ² It is said, that *Gregory*, to prevent the Troubles that might ensue for the future about the Election of an Emperor, ordain'd it should be made from that Time by a few Princes of *Germany*. That Pope liv'd but two Years and eight or nine Months after his Exaltation. ³ *Otho* caus'd *Gerbert*, who had been Archbishop of *Rheims*, to be chosen in his stead. He took Possession of the Holy See in *March 999*, and was call'd *Sylvester II.*

After what has been said concerning the State of the Church of *Rome*, during the Tenth Century, and the Qualifications of the Popes that govern'd it, it is not to be wonder'd at, that they took not much care of the Church, that they held no Councils, or that they wrote no Letters, as their Predecessors had done, to several Churches, to cause Canonical Discipline to be observ'd. However among the Popes of that Century, which I have given an Account of, there were some who took care of the Affairs of the Church, and were conformable to the Antients in their Decisions. *John IX.* was one of them, ⁴ and we have Letters of his, ⁵ and the Acts of two Councils he held. His Decisions are extraordinary discreet. Being consulted by *Hervens*, Archbishop of *Rheims*, about the manner of dealing with the converted *Normans*, who after being baptiz'd, had liv'd altogether like *Pagans*; he answered, that those Persons he spoke of having been newly converted, and not well instructed in Religion, were not to be treated according to the Rigour of the Canons; but that there ought to be some Condescension allow'd. ⁶ Pursuant to this Letter, *Hervius* directed a Memorial to *Guy*, Archbishop of *Roan*, containing

¹ Rhed. Glab. l. 2, c. 4.
l. 5. c. 45.

² Conc. t. 9. p. 757.

³ Annales.

⁴ Epist. Pont. Rom.

⁵ To. 9. Conc. p. 483.

⁶ Ibid.

several Regulations of Councils and Popes, Authorities of Fathers, and Examples of Saints, concerning the Condescension that is to be used towards Sinners who sincerely repent. *John IX.* in a Letter directed to *Sylian*, Bishop of *Neo-Cesarea*, confirm'd the Decrees of his Predecessors against *Phoebus*. He order'd the restoring of *Argrin*, Bishop of *Langres*, deposed by his Predecessor Pope *Stephen*, and desired *Charles the Simple* to put him again in Possession of this Bishoprick. In two Councils, the one held at *Ravenna*, and the other at *Rome*, he made void what had been done against *Formosus*; confirm'd *Lambert* in the Empire, and made some Regulations relating to Discipline. *John X.* supported *Hilduin*, Bishop of *Liege*, whom *Charles the Simple* had expell'd his Bishoprick, and wrote two Letters about it to that Prince. In a Letter likewise directed to the Bishops of the Province of *Narbonne*, he declar'd he did not approve of the Ordination of *Gerard*, who had prevail'd by Faction and Force to be elected Archbishop of *Narbonne*, in Opposition to *Agius*, who had been canonically chosen. *Leo VII.* granted the *Pallium* to *Gerard* Archbishop of *Lorch* in *Germany*, and sent him an Answer to several Points of Discipline and Rites. Pope *Agapet II.* in a Letter, regulated the Controversy there was between the Church of *Lorch* and that of *Salzburg*, about the Right of Metropolitanship. * He gave the Precedence, and assign'd the *Eastern Pannonia* to the Archbishop of *Lorch*, leaving the *Western Pannonia* to that of *Salzburg*. This Regulation was confirm'd by *Benedict VII.* *John XII.* *John XIII.* and *Gregory V.* likewise writ some Letters upon granting the *Pallium* to some Bishops, and some Immunities to Monasteries.

The Writers of this Century were but few. * *Ratherius* Bishop of *Verona* is one of the most considerable of them. His Life was singular, for the variety of Accidents he met with. He had been a Monk in the Abbey of *Lobbes*, where he became famous for the Study of polite Literature: he follow'd *Hilduin*, who being expell'd his Bishoprick of *Liege*, retir'd into *Italy*. *Notger* Bishop of *Verona* dying, King *Hugh*

* *Ibid.* p. 502.

^f *Ibid.* p. 574.

^t *Ibid.* p. 594.

^u *Ibid.* p. 618.

^g *Vit. & Op. Rath. Veron. in Spicilog. t. 2.*

put *Hilduin* in his Place, and the Archbishoprick of *Milan* being soon after vacant, resolv'd to translate him to it, sending *Ratherius* to *Rome* to solicit for it. Whilst *Ratherius* was negotiating *Hugh* chang'd his Mind, and design'd the Archbishoprick of *Milan* for another. However *Ratherius* brought back two Letters from the Pope, in one of which he approv'd of the Translation of *Hilduin* to the Archbishoprick of *Milan*, and in the other ask'd the Archbishoprick of *Verona* for *Ratherius*. *Hugh* was not pleas'd at it, but thought not fit to refuse the Pope. *Ratherius* was ordain'd Bishop of *Verona* in 931; but *Hugh* would have oblig'd him to content himself with a Part of the Revenues of his Bishoprick. *Ratherius* rejecting that Proposal, *Hugh* declar'd himself his Enemy, and shut him up Prisoner in the Tower of *Pavia*, upon Pretence, that he had favour'd *Arnoul*, who had possess'd himself of *Verona*. He was sent thence into Banishment, where he continu'd five Years, and then came back into *Italy* to recover his Bishoprick. In his way he fell into the Hands of *Berengarius*, who kept him in Prison three Months and a half. Being set at Liberty, he went to *Verona*, where he was receiv'd by *Milo*, Earl of that City, under whom he had not the least Liberty. In the mean time *Manasses*, Archbishop of *Arles*, translated to *Milan*, thought fit to make a Bishoprick of *Verona*, and *Ratherius* receiv'd Orders from *Lothair* to withdraw. He obey'd, and after living some time in *Provence*, return'd to *Lobbes*; and at last was sent for by the Emperor *Otho*, who plac'd him with his Brother *Bruno*. This Man being made Archbishop of *Cologn* in 953, procur'd the Bishoprick of *Liege* for *Ratherius*, of which he was dispossess'd two Years after. Notwithstanding all these Crosses, he was for returning to his Bishoprick of *Verona*, and attempted it, when *Otho* went the second time into *Italy*. He met with some Difficulty at first, because the Place was fill'd by *Milo's* Grandson, whose Ordination had been confirm'd by the Holy See. However he took such Measures that he was restored; but as soon as he was put into Possession, fell at Variance with his Clergy, so that he resolv'd to retire about the latter end of the Year 966. He came into *France*, where he purchas'd Lands, and found Means to get the Abbies of St. *Arnoul*, St. *Amand*, *Haurons*, and *Arne* in *Flanders*, and

dy'd at the last of them in 972. This Bishop wrote several Treatises, most of them upon his own Adventures. He maintain'd against his Clergy, that the Bishop ought to have the chiefest Part in the Distribution of the Church's Revenues. He inveighs against the Disorders of the Clergy in his Time, and represents them in such a manner as strikes a Horror into the Reader. He declar'd that Matrimony ought not to be celebrated in Lent, nor even on Sundays. He compos'd a Synodical Letter, which is very instructive. In short, his Writings bear the Footsteps of the Antient Discipline, and contain Reflections on the Discipline of his Time. He vigorously maintain'd the Change of the Bread and Wine into the Body and Blood of JESUS CHRIST in the Eucharist, and handled the Question concerning the more or less frequent Celebration of the Holy Mysteries. He was thoroughly acquainted with the Antient Canons, and made use of them to Purpose, and sharply reprov'd the Disorders of his Time.

There is another Italian Bishop of the same Age, who was an able Man as to Canonical Discipline, viz. *Atto*, Bishop of *Vercellæ*³, who govern'd that Church from the Year 945 till 960. * He compos'd a Capitulary for his Diocese, publish'd a Defense against the Vexations of the Clergy, and the Usurpations of Princes on the Rights of Ecclesiasticks, and wrote Letters concerning the Affairs of his Time. We are beholden to *F. Dom. Luke Dachori* for the Works of these two Authors, which he first publish'd. ^a *Luitprandus*, Deacon of *Pavia*, Secretary to *Berengarius II.* employ'd by him in several Negotiations, afterwards disgrac'd, and obliged to withdraw himself to *Ostro* in *Germany*, wrote a History of the *Eastern* and *Western* Emperors, from *Leo* Emperor of the *East*, and *Arnoul* of the *West*, to the Year 948. He was by *Ostro* made Bishop of *Cremona*, and by him sent Ambassador to *Phocas* Emperor of the *East*, in the Year 968. ^b He wrote a Relation of that Embassy. His Stile is harsh, but manly and vehement. These are the only Authors of any Note, whom I can give any Account of, in *Italy*. *France* will furnish us with a greater Number.

^y *Atton. Ep.*
Germ. Script.

^z *Atton. Capian.*
^b *Lib. 6.*

^a *Luitpr. hist. int. ver.*

C H A P. IV.

The History of the Churches of France.

THE Kings of *France* having had a great Share in the Government of the Churches of *France*, I must begin with their History. After the Death of *Charles the Fat*, his Son *Charles the Simple* being an Infant, the *Neustrians* assembled at *Compeigne* made choice of *Odo* or *Eudes*, Earl of *Paris*, and Duke of *France*, to govern the Nation, gave him the Title of King, and caus'd him to be crown'd by *Walter*, Archbishop of *Sens*. *Raoul*, the Son of *Conrad*, caus'd himself to be crown'd King of *Burgundy* beyond Mount *Jura*. *Lewis*, the Son of *Bozo*, seiz'd all the Country from *Lyons* to the Sea, and at length the Kingdom of *Arles*. Charles the Simple being brought back out of *England*, whither his Mother had carried him, was crown'd at *Rheims* in 893. Odo's Death put him in Possession of the Crown of *France*. Robert, Brother to *Odo*, who had caus'd himself to be crown'd at *Rheims* in 922, was kill'd in a Battle. Charles the Simple seem'd by that means to have been fix'd in the Possession of his Dominions; but he was seiz'd upon by *Habers* Earl of *Vermandois*, *the Leper*, *Duke of Paris*, and *Hugh the White*, Earl of *Paris*, Son to *Robert*. After his Death *Raoul* remained quietly possess'd of the Kingdom till the Year 936, when he died without Issue, leaving the Earldom of *Burgundy* to his Brother *Hugh the Black*, and the chiet Power in *France* to his Brother-in-law *Hugh the White*, Earl of *Paris* and of *Orleans*, and Duke of *France*. This Man recall'd out of *England* the Son of *Charles*, who was therefore named *Lewis d'Outremer*, or *Lewis from beyond the Sea*. He was receiv'd without any Opposition, and crown'd at *Rheims* in the Year 936. Lewis dy'd in 954, leaving the Title of King to his Son *Lothair*, and the Power

^c Hist. Frans. Script. ad an. 898.

^d Fledoar. l. 4. c. 5.

^e Regin. chron.

^f Fledoar. in chron. ad an. 922, & 923.

^g Id. ad an. 954.

^h Id. ad

in the Hands of *Hugh*, to whom the young King gave the Duchies of *Burgundy* and *Aquitain*. *Lothair* reign'd peaceably thirty three Years, having re-assumed the Regal Authority after the Death of *Hugh the White*. His Son *Lewis*, surnam'd *le Feineant*, or *the Slothful*, surviving his Father but sixteen Months, under the Guardianship of *Hugh Capet*, was the last King of the *Caroline Race*. ¹ After his Death, *Hugh Capet* was chosen King by the Nobility about the latter end of May 987, without regarding *Charles Duke of Lorain*, Brother to *Lothair*, whom they hated, for having taken an Oath of Fidelity for that Duchy to the King of *Germany*. That Duke attempting to recover the Dominions of his Ancestors, and having seiz'd *Laon* and *Rheims*, made War on *Hugh* for some time; but was taken in the Year 991, in the City of *Laon*, carried Prisoner to *Senlis*, and thence to *Orleans*, where he was shut up in a Tower, and there died soon after ². Thus the Kingdom was transferr'd from the *Caroline Race* to *Hugh Capet*, who died in the Year 996, leaving it to his Son *Roberts*, which that good King govern'd peaceably 'till the third Year of the following Century³. As to the general Government of the Church of *France* by Prelates, the Archbishops of *Rheims* had the greatest Share in it. ⁴ *Foulk* succeeded *Hincmarus* in 882. He was a Man of Quality, and had been long at Court; had great Correspondence by Letters with the Podes about the Year 900, by some of *Earl Baldwin's* People, who was incensed against him for that he had taken from him the Abbey of *St. Waast* at *Arras*. ⁵ His Successor was *Hererus*, who held several Provincial Synods, wherein he labour'd to procure Peace to the Church and Kingdom of *France*, and the Conversion of the *Normans*. ⁶ In 909 he assembled a Council at *Troisby*, a Village near *Soiffons*, where he made wholesome Regulations for reforming of the Clergy. *Seulf*, who succeeded him in 922, died in 925. ⁷ After his Death, *Hebert Earl of Vermandois* caus'd his Son *Hugh*,

¹ *Chronic. Willnang. ad an. 987.*

² *Id. ib. ad an. 990.*

³ *Siger. chron. ad hunc. an.*

⁴ *Flosoar. hist. Rhem. l. 4. c. 1. 2. &c. seqq.*

⁵ *Id. ib. c. 11.*

⁶ *To. 9. Conc. p. 521.*

⁷ *Flo. l. 4. c. 18, 19, 20.*

then

then but five Years of Age, to be chosen. The Election was confirm'd by King *Raoul*; ^q but *Hebert* falling at Variance with that King, this last caus'd *Artolde*, a Monk of St. *Remigius*, to be ordain'd Archbishop of *Rheims*. This *Artold* was depos'd by a Council held at *Rheims* in 941. ^r *Lewis d' Outremer*, to whom *Artold* fled, restor'd him in 946. ^s Pope *Agapetus* writ in favour of *Hugh*; but notwithstanding his Recommendation, *Artold* was confirm'd at the Council of *Mouzon*, and *Hugh* declar'd to have forfeited the Government of the Church at *Rheims*, and to be unworthy of the Communion, till he should clear himself in an universal Council. ^t *Hugh* refusing to submit to this Judg'ment, *Artold* apply'd himself to Pope *Agapetus*, who sent a Legate to the Council held at *Ingelheim* in 948^u. *Artold* was there supported, and *Hugh* excommunicated. From that time forward *Artold* continued possessed of the Arch-bishoprick of *Rheims*, and died in 961. ^v After his Death some Bishops propos'd the restoring of *Hugh*; but it was thought fit to give that See to *Odalric* a Clerk of the Church of *Rheims*. *Adalberon* succeeded him in 968, ^w and held one Council at *Rheims* in 975, and another at *Mount-Saint-Marie* in 982. ^x After the Death of *Adalberon*, *Hugh Capet* caus'd *Arnoul*, Bastard-Brother to *Charles Duke of Lorain*, the last of the *Caroline Race*, to be chosen Arch-bishop of *Rheims*. *Arnoul* being suspected of holding Intelligence with his Brother *Charles*, who had seiz'd the City of *Rheims*, was taken Prisoner by *Hugh Capet*, and carried to *Rheims*. A Council was held there, wherein *Arnoul* was oblig'd to declare by Word of Mouth, and to give it under his Hand, that he had broken the Oath of Fidelity he before took to *Hugh*, pursuant to which he was depos'd, and reduc'd to the Lay-Communion. *Gerbert* was chosen in his Place. ^y The Acts of that Council were sent to Pope *John XV.* who would not approve of the Deposition of *Arnoul*, done without his Authority, interdicted the Bishops that were at

^q *Id. ib. c. 23, & 24.*
^r *ad an. 948.*

^s *Id. ib. c. 23.*

^t *Id. in chro.*

^u *To. 9. Conc. p. 623.*

^x *Append. ad Fleodar.*

^y *Gerbert de Conc. Rhem. c. 12.*

^z *Aimoin. l. 5. c. 45.*
Conc. p. 738.

^a *AG. Conc. Rhem. sub Gerbert. c. 9.*

the Council of *Rheims*, and sent the Abbot *Leo* into *France* to hold a Council there. That Legate summon'd a Council to *Aix-la-Chapelle*, and another to *Rome*, whither the French Bishops refus'd to go; and held one in 955 at *Mouzon*. There *Gerbert* pleaded his own Cause. ^b *Leo* forbid him celebrating the divine Office, and *Gerbert* forbore for the sake of Peace. ^c A Council was afterwards held at *Rheims*, where it was ordain'd that *Arnoul* should be restor'd, and *Gerbert* retire. ^d *Gerbert* withdrew himself to *Otbo III.* who gave him the Archbishoprick of *Ravenna*, from which in 999 he ascended to the Popedom. *Arnoul*, who had been kept in Prison, was restor'd three Years after that Judgment, at the Solicitation of *Gregory V.* His Restora-tion was confirm'd by *Gerbert* himself. That *Gerbert* was one of the most learned Men of his Age, both in prophane and ecclesiastical Literature. We have several Letters of his, and the Speech he made to the Council of *Mouzon*.

Some other French Bishops signaliz'd themselves in this Century. About the beginning of the Century there was an Archbishop of *Sens*, whose Name was *Walter*, ^e reputed the Author of certain Constitutions; but there is reason to believe they are not of that Age. ^f The Regulations *Gerbert* made at *Ravenna* in 997, are more authentick, and of greater Consequence. ^g The Bishops of *France* in this Century shewed much Resolution in Defence of their Rights, by oppoling the Dedication of the Church of a Monastery, which *Foulk Earl of Anjou* would have founded in the Diocese of *Tours*, pursuant to a Vow made by him at his return from the Holy Land. They refus'd to dedicate it till the Count had restor'd to his Church the Revenues he had usurp'd from it. *Peter the Cardinal* sent by the Pope, pretending to dedicate that Monastery, they declar'd he could not do it, without breaking thro' the Order establish'd by the Apostles and by the Canons, which forbid Bishops performing any Act of Jurisdiction in another's Diocese, without the Consent of the Bishop of the Place. ^h They also stood up boldly against all such as seiz'd the Revenues of

^b Ibid. p. 748.

^c Ibid. p. 758.

^d *Almain. sup.*

^e To. 9. Conc. p. 577.

^f Ibid. p. 766. &c seq.

^g *Gab. Re-*

Ralph. hist. l. 2. c. 4.

^h *Council. Carres. t. 9. Conc.*

Churches,

Churches, and excommunicated them in the Council held at the Abbey of *Charroux* in 989, and at that of *Poitiers* in 999.

Towards the end of this Century there arose a hot Dispute in the Church of *France*, about the Marriage of King *Robert* with his Kinswoman *Bertha*, to one of whose Children he had been Godfather. Notwithstanding *Robert* had advis'd with some Bishops of *France* about contracting that Marriage, yet Pope *Gregory V.* oppos'd it. ⁱ *Robert* employ'd *Leo* the Legate to get his Marriage confirm'd, and he put him in hopes of obtaining it, upon restoring of *Arnoul*. ^k However, notwithstanding the Judgment given in favour of that Archbishop, *Gregory V.* held a Council at *Rome* in 988, wherein he declar'd the Marriage of *Robert* with *Bertha* void, and ordain'd they should both be put to Penance. *Robert* parted with *Bertha*, and obtain'd Absolution of the holy See. In that same Council Pope *Gregory* decided many things relating to the Bishops of *France* and *Germany*.

At the beginning of this Century the Monastick Order in *France* was in a deplorable State; most of the Monasteries had been ruin'd by the *Normans*; ^l their Revenues were fallen into the Hands of Lay-Men; the Abbots were Seculars, and if there were any Monks in the Monasteries, they observed no Rule. This was the Condition of the Monastick Order, when God rais'd up *Bernon* Monk of *Autun* to retrieve it. ^m He reform'd several Abbeys. *William* Earl of *Auvergne* having founded the Abbey of *Cluni*, gave him the Direction of it. *Bernon* dying in 927, was succeeded by *Odo* his Disciple, who extended the Reformation at *Cluni* to several other Monasteries. After him *Ademar*, and then *St. Maiol*, were Abbots of *Cluni*, and Heads of that Reformation. The latter was employ'd by *Hugh Capet* to reform most of the Monasteries in *France*, and died in 994, leaving his Place to *Odilon*, who had been chosen his Successor three Years before his Death. This last was

ⁱ *Leon. IX. Ep. ad Rob. Reg. ap. Iov. Carnot. S. Abbon. vii.*

^k *Cene. Rom. t. 9. Conc. p. 772.* ^l *Cons. Trifleti. c. 3.*

^m *Act. SS. Bened. sec. s. p. 86. Bolland. 13. Jan. t. 1. p. 821. Bibliothe. Cluni. p. 160. & seq.*

Superior of *Cluny* fifty six Years. *Odo* and *Odilon* compos'd some Works of Piety.

There were now few Writers in *France*, and those were mostly Historians; as *Flooard Canon* of the Church of *Rheims*, who wrote the History of his Church, and a Chronicle. *Aimion Monk* of *Fleuri*, who wrote a History of *France*, and two Books of the Miracles wrought by St. *Benedict*, dedicated to *Abbo* the Abbot of his Monastery, who was also remarkable for his Writings. ^a The Abbey of *Lobbes* in the Diocese of *Cambray* furnish'd that Century with three Abbots, *Stephen*, *Fulquin* and *Eriger*, who merited Praise by their Writings. ^b *Adelbold Bishop* of *Utrecht* writ the History of the Emperor *Henry VI*. To conclude, there were several *French* Authors in that Century, who wrote the Lives of the famous Men of their Time.



C H A P. V.

The History of the Churches of Germany.

Germany ^p being governed by Emperors, who were no less religious than brave, the Churches flourish'd through the Piety of many holy Bishops, the Works of several Authors, and the Propagation of the Gospel in the North.

Arnoul^q, the last of the *Caroline* Race, who had *Germany* for his Patrimony, dying in 899, left only one lawful Son call'd *Lewis*, who being then but eight Years of Age, was committed to the Tuition of *Otho Duke of Saxony*, who had married the Sister of *Hatto Archbishop of Mensz*^r. He could not make himself Master of *Italy*, nor prevail to be crown'd Emperor, and died between eighteen and twenty Years of Age in 911^s, leaving only two Daughters *Placidia* and *Matilda*. The first was married to *Conrade Duke of Franconia*, and the other to *Henry the Fowler Duke of Saxony*,

^a *Trithem. l. de script. Eccl. Mabill. prefat. sec. 4.* ^b *Trithem. de viris ill. German.* ^c *Hist. Germ. & Franc. script.*

^d *Regin. in chron. Luitpr. l. 1. c. 9.* ^e *Luitpr. l. 2. c. 1, 2. &c. scq.* ^f *Reg. ad hunc. en. Luitpr. l. 2. c. 7.* ^g *Vitichind. gest. Saxon. l. 1.*

and

and Son to *Otho*¹. *Conrad* Duke of *Franconia* was chosen Emperor by the Procurement of *Otho* himself. *Henry* Duke of *Saxony* aspiring to share the Kingdom of *Germany* with him, wag'd War with, and obtain'd a Victory over *Conrad*; but that did not obstruct *Conrad's* remaining possess'd of the Kingdom till his Death, which happened in 918. Dying, he left *Henry* Duke of *Saxony* his Heir, and order'd the German Noblemen to carry him the Crown, and other Ensigns of Royalty. *Henry* was acknowledg'd King of *Germany*.² That valiant and wise Prince kept *Arnoul* Duke of *Bavaria* within the Bounds of Duty, vanquished the *Hungarians* who ravaged *Germany*, defeated the *Vandals*, subdu'd *Bohemia*, and having reign'd seventeen Years, died in 936.
³ The great Men gave the Succession to his eldest Son *Otho*, afterwards surnam'd *the Great*, who overcame his Brother *Henry*, and other rebellious Lords, and remain'd peaceable Possessor of his Dominions, which he considerably enlarg'd, and added thereto the Kingdom of *Italy*, and the Title of Emperor, which pass'd to his Son *Otho*, and his Grandson of the same Name.

There is no room to doubt, but that those Princes, who were zealous for Religion, assembled several Councils for regulating of Discipline; and yet we have the Acts but of a few.⁴ The first we have any Remains of, is the Council held at *Coblentz* in 922, by Order of *Charles* King of *France*, and *Henry* King of *Germany*. It consisted of eight Prelates, viz. *Herman* Archbishop of *Mentz*, *Henger* Archbishop of *Cologn*, and six Bishops of *Germany*. This Synod extended the Prohibition of Matrimony between Kindred to the sixth Generation; it secur'd the Titles to the lawful Possessors, and declar'd that Monks ought to be subject to the Jurisdiction of the Bishops.⁵ *Henry I.* assembled a Council at *Erfort* in 932, at which was the Archbishop of *Treves*, and twelve Bishops. There the Number of Festivals to be solemniz'd was regulated.⁶ In 952 *Otho I.* held an Assembly of Bishops at *Ausburg*, where the Archbishop of *Mentz* presided. The Celibacy of Bishops, Priests, Deacons and Subdeacons are there enjoin'd on pain of Deposition, and

¹ *Luitpr.* l. 2. c. 8, & 9.
gesl. S.M. l. 2.

² *Flodo. xv.* ad an. 936. *Vitichind.*
Act. Cons. t. 9. p. 579.

³ *Ib.* p. 635.

⁴ *Ib.* p. 591.

other Clerks are oblig'd to live in Continency, when they are somewhat advanc'd in Years^b. Clergymen are forbid Hunting, and all Games that depend on Chance. The Bishops are there assign'd the Right of judging of the Distribution of Tithes. Clergymen and Canonesses are allow'd to embrace the Monastick Life; Monks are forbid going out of their Monasteries without leave from their Abbot, and Bishops are charg'd to take care of the Monasteries in their Dioceſes.

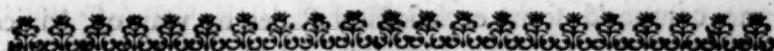
There were Bishops in *Germany* during this Century renown'd for their Sanctity, for their Learning, and for their Zeal, who enlighten'd and spread the Gospel in the remotest Parts. ^c One of the chief of them was *Utric* Bishop of *Ausburg*. He was of an ancient Family in *Germany*, and studied in the Monastery of *St. Gaul*, whence he was taken and plac'd under the Direction of *Adalberon* Bishop of *Ausburg*. In 909 he took a Journey to *Rome*. Whilst he was there *Adalberon* died, and was succeeded by *Hilte*. After him *Utric* was appointed Bishop of *Ausburg* by King *Henry* in 924, and died in 973, at eighty three Years of Age. ^d His Life, wrote by an Author of those Times, is the perfect Model of a good Bishop intent upon all his Duties. ^e *Adalbert* Archbishop of *Magdeburg*, before his Exaltation to that See in 968, had preached the Gospel to the People dwelling along the *Baltick Sea*, and labour'd for the Conversion of the *Sclavonians*. ^f Another *Adalbert*, Bishop of *Prague*, publish'd the Gospel among the *Bohemians*, the *Polanders* and the *Hungarians*. Having quitted his Bishoprick, on account of the disorderly Lives of the *Bohemians*, he went to *Rome*, and became a Monk; but return'd again into his Country, went thence into *Prussia*, and thence into *Lithuania* to preach the Gospel, where he receiv'd the Crown of Martyrdom. ^g *Bruno* Archbishop of *Cologn*, Son to *Henry the Fowler*, and Brother to *Otho the Great*, was none of the least Ornaments of the *German Church*, either for Piety or Learning. He made it his Care to instruct and reform the Manners of his Clergy. There were many other Prelates

^b *Can. XI.*
Bened. p. 415.
Bened. p. 834.

^c *Trithem. de script.*
^e *Ib. p. 576.*
^g *Vitib. l. 2.*

^d *Ap. Mab. sec. 5. Ad.*
^f *Chron. Magdeb. sec. 5.*

in Germany during that Century, commendable for their Piety and Learning, ^b as *Ratbod Bishop of Utrecht, Hildebert, and William Archbishop of Mentz, Bavo Abbot of Corbie in Saxony, Valtramme and Uthon Bishops of Strasburg, Solomon Bishop of Constance, Thierry Archbishop of Treves*, and among the Monks, three *Notgers*, the most renown'd of which is he who had the Surname of the *Stammerer*, of the *Caroline Race*, who wrote a *Martyrology*: This last died not till the Year 912. I could mention many more German Authors, who in that Age wrote the Lives of Bishops and famous Men, but such a Detail would only tire the Reader.



C H A P. VI.

The History of the Churches of England.

Here now remain only the Churches of *England* to be spoken of. ⁱ About the latter end of the ninth Century King *Alfred* had restor'd the Study of Literature, and made Sciences flourish in *England*, calling over the Abbot *Grimbald*, and some other learned Men out of *France*. The Kings his Successors apply'd themselves particularly to the reforming the Manners and Discipline. ^k At the beginning of the tenth Century, *Edward*, at the Request of Pope *Leo IX.* assembled a Council at *Canterbury*, in which *Pblegmond* Archbishop of *Canterbury* presided, and there proper Persons were chosen to fill the vacant Sees. ^j In 906, *Edward* publish'd Laws for maintaining of good Order in ecclesiastical Discipline. ^m *Athelstan*, who succeeded *Edward* in 223, made more Laws touching ecclesiastical Affairs, by the Advice of the Prelates, the Nobility and learned Men of the Kingdom. King *Edmund* was no less zealous for

^b *Trithem. in catal. viror. illust. Germ. Supp. Bibl. Pat. t. 2. p. 825.*

ⁱ *Matth. Westmon. Gulielm. Malms. l. 2. c. 4. hist. Angl.*

^k *Int. Conc. Angl. &c. t. 9. Conc. p. 430.* ^l *Ib. &c. t. 9. Conc. p. 514.* ^m *Ib. p. 584.*

Church Discipline, than his Predecessor *Ashelstan* had been. ^a In the third Year of his Reign, which was of Christ 944, on *Easter-Day*, he held an Assembly of Bishops and Lords, in which he enacted Laws relating to Chastity, and the Payment of Tythes, against such as should debauch Virgins consecrated to God, and against Perjury. Those Laws mention the ecclesiastical Punishments to be inflicted on the guilty, namely, Excommunication, and want of christian Burial. Provision was made there for repairing of the Church, and the Solemnity of Marriages. This Assembly was held under *Wolstan* Archbishop of York, and *Odo* Archbishop of Canterbury. ^b This latter about the same time compos'd some ecclesiastical Rules by way of Advice or Instructions, wherein he reviv'd several ecclesiastical Laws. ^c King *Edward* being kill'd in 946, his Brother *Eldred* posseſſed himself of the Throne, and afterwards the Kingdom was contended for by *Edwin* and *Edgar*, Sons to *Edmund*. *Edwin* dying, *Edgar* remain'd sole Posſessor of the Crown. This Prince being yet more religious than the others, entirely restor'd ecclesiastical Discipline, and made the Monastick State flourish, by the Advice of St. *Dunſtan*, who may be call'd the Reviver of ecclesiastical Discipline in England. That Saint was born in the Year 923, among the *West-Saxons*. He was Nephew to *Athelme* Archbishop of Canterbury; who preferred him to King *Ashelstan*. He left the Court to embrace a Monastical Life; return'd to Court in the Reign of *Edmund*, and soon after retir'd again to settle his Abode in the Solitude of *Glastenbury*. ^d He was much respected by *Edmund* and *Eldred*; but *Edwin*, whom he reprov'd for his disorderly Life, banish'd him, and plunder'd his Monastery. *Edgar* recall'd him, and made him Bishop of *Winchester*, and Governos of *London*. At last, the See of Canterbury being vacant in 961, *Dunſtan* was promoted to it, and went to *Rome* to receive the *Pallium*. After his Return, he wholly apply'd himself to the reforming of the English Clergy, and undertook to expel all those who would not lead a regular Life, and to put Monks in

^a Ib. p. 613.^b Ib. p. 609. *Willem. Malm.* l. 1. hift.^c *Matti. Westmon.* *Osbert. in vit. S. Dunſt. ap. Bolland.*^d *Vit. Dunſt. c. 12. Flor. hift. & Matti. Westmon.*

their Places. *Ethelwold*, Bishop of *Winchester*, and *Oswald*, Bishop of *Worcester*, join'd with and imitated him in that Zeal. ¹ *Dunstan* surviv'd King *Edgar*, who died in 975, and asserted the Right of the young Prince *Edward*, against the Pretension of Queen *Elfrede*, second Wife to *Edgar*, who would have convey'd the Crown to her Son *Etheldred*. *Edward* being murther'd three Years after, *Dunstan* was oblig'd to crown *Etheldred*, and died himself in 988.

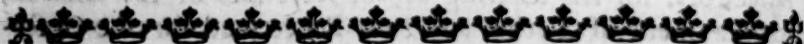
¹ In his Time, and perhaps by his Advice, King *Edgar*, in 967, promulgated not only many Laws like those of his Ancestors, for the securing of the Revenues of the Church, for Payment of Tythes and Peter-Pence, and for the Observation of Sundays and Festivals; but also Constitutions relating to the Manners and the Duties of the Clergy, which are a sort of Ritual for Clergymen. This Prince appointed *Dunstan*, *Ethelwold* and *Oswald*, to take Charge of reforming the Clergy. ² They held a Council in 972, wherein they turn'd out all Clergymen who did not live chastly, and put Monks in their Places. This Reformation of the Clergy could not be manag'd without much Opposition. The Clergy, who were expell'd their Benefices, tried all Means to be restor'd; and having presented their Complaints in an Assembly held at *Winchester*, about the beginning of the Year 975, they, by their Intreaties, wrought upon the King himself; ³ but as they were going to decree their being restor'd, upon Condition that they should live more regularly, a Voice was heard, as if it came from a Crucifix, which pronounc'd these Words; *There shall be nothing done, you have judg'd right, and you would be in the wrong in reversing your Judgment*. However, after the Death of *Edgar*, those Clergymen renew'd their Instances, and made use of Force to expel the Monks, not only from their Benefices, but even from the Monasteries newly founded. ⁴ St. *Dunstan* still maintain'd his Reformation, which subsisted in most of the Churches and Monasteries in *England* under the Reigns of *Edward* and *Etheldred*. Authors do not agree about

¹ Idem qui sup. in hoc. an.

² To. 9. Cont. p. 682. & seq.

³ Hoveden. annal. p. 1. Matth. Westm. ad an. 969. & t. 9. Conc. p. 698. ⁴ Matth. Westm. gest. Reg. 1. 2. c. 9. ⁵ Osbert. in vit. S. Dunst.

St. Dunstan's immediate Successor in the See of Canterbury; some will have him to be *Siricius*, and some *Alfric*; however that was, it is certain the latter was Archbishop of Canterbury at the beginning of the next Century. He had been Scholar to St. Ethelwold, his Successor in the Monastery of *Abingdon*, and Abbot of *Malmesbury*. ^y He wrote several Sermons, compos'd a Ritual for his Priests, and several other Works. This is what appears most remarkable relating to the History of *England* in the tenth Century.



C H A P. VII.

An Abridgment of the Doctrine and Discipline of the Church in the tenth Century.

After having gone through the historical Facts which concern the *Eastern* and *Western* Churches, it will be proper to lay down a general Plan of the Doctrine and Discipline of the tenth Century. In this Century there was no Controversy relating to the Doctrine of Faith, or Points of Divinity, because there were no Hereticks, or Persons who refin'd upon Matters of Religion, and div'd into our Mysteries. However, there were some Clergymen in *England* who would needs maintain that the Bread and Wine upon the Altar continued in the same Nature after the Consecration, and that they were only the Figure of the Body and Blood of Jesus Christ. This Error was refuted by a Miracle wrought by *Odo* Archbishop of *Canterbury*, who made the Body of Jesus Christ appear visibly in the Celebration of the holy Mysteries, and made some Drops of Blood flow out of the consecrated Bread when it was broken. ^x St. *Dunstan* likewise refuted that Error very strenuously in his Discourses. *Ratherius*, Bishop of *Verona*, and *Falcinus*, Abbot of *Lobbes*, spoke as *Paschasius* had done, of the Re-

^y *Int. Act. Conc. t. 9. p. 1003.
Bened. p. 669.*

^z *Osbert. in vit. S. Dunst. sec. 5.*

lity of the Body and Blood of Jesus Christ. *Africk*, Archbishop of *Canterbury*, and *Eriger*, Abbot of *Lobbes*, did on the contrary follow the Expressions of *Ratramne*. This is all that was remarkable as to Doctrine in the tenth Century; for the Error of the *Anthropomorphites*, refuted by *Ratherius*, in his Sermons, was peculiar to some Clergymen in *Italy*.
^a And the Errors of the *Greeks*, which Pope *Formosus*, in one of his Letters to *Foulks*, speaks of, are ancient, not new Heresies. We read in the Chronicle of the *Abby of Castres*, that *Durandus*, Abbot of that Monastery, refuted one *Walfred* in 953, who taught that both Soul and Body perished at Death; but we know not whether that Error made any Progress. The Disputes about the Validity or Invalidity of Ordinations by Intruders, was soon laid asleep. ^b Some were for making *Friday* a Feast-Day, but their Concile produc'd no Effect. In fine, there was no Council held in this Century that disputed any Point of Doctrine or Discipline; which shews us that there was no Error of Faith that was of any Consequence, or made any Noise in the Church.

How great soever the Disorders of the Popes were, yet People did not fail of paying respect to their Authority in this Century; ^c but their Enterprizes were oppos'd, particularly by the Bishops of *Germany*, at the Erection of the Bishopricks which the Popes had a mind to establish in *Moravia*; ^d and the Bishops of *France* oppos'd the judging of Bishops, which the Popes pretended to in the first Instance, at *Rome*. The Popes did not as yet arrogate the Right of ordaining Bishops and Metropolitans; but they gave the *Pallium* to several Bishops, and even required them to come to *Rome* to receive it. They erected several new Arch-bishopricks, and Bishopricks. The Election of Popes was yet made by the Clergy and People of *Rome*, with the Emperor's Consent, and in Presence of his Deputies. The Popes were not then Sovereigns of *Rome*. In the beginning of the Century the *Romans* enjoy'd an apparent Liberty under the Domination of *Alberick*. *Ostro* and his Successors were afterwards Sovereigns of *Rome*. The Bishops were

^a Ap. *Fleodar.* l. 4. c. 2.
^c *Fleodar.* l. 4. c. 1, & 4.

^b Conc. *Rom.* m. 694.

^d Adi. Cons. *Rham.* sub *Gerb.*

elected

elected by the Clergy and People, with the Consent of the Princes. ^c Investitures of Archbischopricks and Bishopricks were granted to *Othe I.* by Pope *Leo VII.* and were given with the Ring and the Staff. ^d Translations of Bishops became frequent, even in the *West*, and Bishops began to have Colleagues, who were sure of succeeding them. This was the first Century in which Ambition carried a Bishop to have several Bishopricks, and in which we find Bishops to have been ordain'd at eighteen Years of Age. ^e Several *Italian* and *German* Bishops oblig'd their Canons to become Regulars, and to live in common; others put Monks in Cathedrals. Ecclesiastical Possessions were yet divided into four Parts, whereof the Bishops had the Administration; but in some Churches the Clergy had particular Revenues, which they enjoy'd independently on the Bishop. ^f After the Death of Bishops, the Goods of the Church, and such as they had left, were often made a Plunder of. To remedy this Abuse, the Prince or neighbouring Bishop had the Custody of them. ^g In the beginning of this Century the Monasteries were fill'd with Laicks, who took the Title of Abbots. Afterwards things were done according to Rule. Monastick Discipline was restored, and Abbots were made Regulars. Nevertheless the Bishops did yet retain for a considerable time Abbies in *Commendam*. ^h One and the same regular Abbot had several Abbies. Publick Penance was yet in use, but it was very rarely practis'd, and canonical Discipline was enervated by Redemptions of Penances, which were then in use. The Rigour and Severity of Fasting was then also much abated, and none was obliged to communicate above four times a Year. ⁱ The Degrees of Kindred, in which it was unlawful to marry, were extended as far as the seventh; and spiritual Affinity took Place both in the *East* and *West*. *Ratherius* forbid Marriage to be celebrated in his Diocese on a *Sunday*; or in *Lent*, altho' the Custom was otherwise. We find in this Century the first Example of blessing Bells. Till then there was no

^c Append. *Gratian.* dist. 63.

^f *Mabil. annal. Ben.* ad an. 927.

^d *Vit. S. Dmnst.* ad diem 19 Mayj.

^h *Concil. Troslei.* c. 14.

^g *Id.* c. 3.

^k *To. 7. Conc. can. sub. Edgardo.*

Veron. Ep. Syn. ad Presb. spicil. t. 2.

ⁱ *Rather.*

mention

mention of the reciting the Office of the Virgin by way of Devotion. " The Councils and Bishops did excommunicate for ever the Plunderers of the Goods of the Church, and such as maltreated Ecclesiasticks. " They made very severe Decrees against such Clergymen as kept Concubines. Ecclesiasticks were oblig'd sometimes to carry Arms. The manner of purging ones self from any Crime by Trials, or by the fighting of Champions, was in use. " Twas in this Century we had the first Example of the solemn Canonization of a Saint by the Pope. It was Pope *John XV.* who put St. *Ulrick* in the Rank of Saints, in the Year 995. The Institution of the seven Electors of the Empire is likewise said to have been made in this Century, which is ascrib'd to *Gregory V.* under *Otho III.* but it appears that the Princes and great Men of the Empire had a share in that Election after that Time, and the seven Electors are not mention'd till the Time of *Innocent IV.*

To return to ecclesiastical Affairs, there was a new Feast instituted in the end of this Century, of a general Commemoration of all deceas'd Christians, which is perform'd next Day after *All-Saints*. *Odilon* Abbot of *Cluni*, prescrib'd it to his Order, and soon after that Custom was introduc'd into the Church.

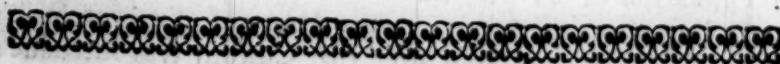
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" *Vid. S. Odab. ap. Mabil. frag.*





THE
HISTORY
OF THE
Eleventh Century.



CHAP. I. .

The Character of this Century.

BEFORE we enter into the Particulars of the History of the Church in the Eleventh Century, let us give a general Idea of it. It was in this Century that the Heresie of the *Sacramentarians* arose; That the *Greek* and *Latin* Churches came to an open Rupture; That the Popes took upon them to depose Emperors and Kings, and that Scholastick Theology, a source of numberless Questions, took its Rise. The Study of Religion was more cultivated than in the former Century, and a more successful Application was made to the Reformation of Discipline and Manners. This is the General Idea which we may form to our selves of the Eleventh Century.

CHAP.

C H A P. II.

The Controversy about the Eucharist against Berenger.

LET us now come to a particular Relation of Facts, and begin with that of the new Controversy about the Eucharist, which gave Birth to the Heresie of the *Sacramentarians*. ^a The Author of it was *Berenger*, who was born at *Tours*, towards the End of the Tenth Century. He was Scholar to *Fulbert* Bishop of *Chartres*. 'Tis said that from the Time he had been at *Chartres*, he had discovered himself to have singular Opinions, and that *Fulbert* on his Death-bed noted him as a dangerous Man. Be that as it will, he returned to *Tours*, was made School-Master, and afterwards Treasurer of the Church of St. *Martin*. He left the City of *Tours*, and went to *Angers*, where he was kindly receiv'd by Bishop *Bruno*, who made him Archdeacon of his Church, and had a great Esteem for him. ^b This *Bruno*, whom others call *Eusebius*, had been made Bishop of *Angers*, in 1047. *Berenger* coming there soon after, began to dogmatize upon the Eucharist. *Bruno* entred into his Sentiments. *Berenger* made many Proselytes in a short time, but his Opinions were soon rejected and baffled. *Lanfrank*, who was at that Time a Monk of the Abbey of *Bec*, accused *Berenger* of Heresie. He defended himself in a Letter written to *Ingefram* Bishop of *Chartres*, in which he advanced, that the Opinion of *John Scot Erigena*, which he maintain'd, was Catholick. *Lanfrank* was then at *Rome*, when a Copy of that Letter was brought by a Clergyman of *Rheims*, who read it in a Council which Pope *Leo IX.* held in the Year 1050^c. *Berenger* was excommunicated by that Council, and *Lanfrank*, who was present, obliged to purge himself from the Suspicion which he lay under, of having an understanding with *Berenger*. They order'd *Be-*

^a *Vit. Bereng. per Mabill. prefat. sec. 6. p. 2. parag. 2.* ^b *I. Dartis & Brun. an aeg. differt.* ^c *Concil. Rom. t. 9. Conc. p. 1052.*

Berenger to be summon'd to the Council that was to be held at *Vercueil*, and *Lanfrank* should come there likewise^a. So soon as *Berenger* was informed of his Condemnation, he retir'd into *Normandy* to *Arisphed*, Abbot of *Preaux*, and endeavoured to draw *William Duke of Normandy* over to his Opinion: But that Prince kept him at *Brionne*, where he caus'd an Assembly of Prelates to be held, in which *Berenger* was condemned^b. *Berenger* being banished out of *Normandy*, withdrew to *Chartres*. In order to put a stop to *Berenger's* Doctrine, King *Henry* resolved to hold a Council at *Paris*. ^c *Theoduin Bishop of Liege* wrote a Letter to that Prince, wherein he condemns the Doctrine of *Berenger*, but he disapproves the Design of holding a Council, because *Bruno*, who supported *Berenger*, being a Bishop, could not be judg'd but by the Authority of the Holy See. The Council of *Vercueil* was held in the Month of Sept. 1050. ^d *Berenger* not daring to appear there in person, sent two Clergymen thither in his Place to maintain what he had advanced. In that Council was read *John Scot's* Book, which was the Fountain out of which *Berenger* drew his Doctrine. It was condemned by all the Fathers of that Council. The Opinion of *Berenger* was likewise laid open and condemned, and the Doctrine of the Church, which was supported and defended by *Lanfrank*, was approved notwithstanding the Remonstrance of *Theoduin* King *Henry* held a Council at *Paris* the same Year, on the 16th of November. Neither *Berenger* nor *Bruno* durst appear there. ^e The Bishop of *Orleans* caus'd a Writing of *Berenger's* to be read there, which appear'd heretical to the whole Assembly. They condemn'd the Authors of that Doctrine, and their Accomplices, with *John Scot's* Book. They order'd that the Author of that Heresy and his Followers should be prosecuted, and forced to retract, upon Pain of Death. *Adelman*, a Clergyman of the Church of *Liege*, and *Ascelin*, Monk of St. *Evrpu*, wrote about the same time against the Error of *Berenger*, who on his Part wrote a Let-

^a *Lanfr. de ver. Ench.* c. 4. ^c *Durand. Treurn.* c. 9. ^f *Analect.*
t. 4. p. 396. ^b *Lanfr. ubi sup.* ^g *Durand. Treurn. de corp. &*

sang. Dom. int. op. Lanfr. & t. 9. Conc. p. 1060.

ter to *Richard*, to pray the King to be favourable to him¹. *Victor II.* confirmed what had been done by his Predecessor *Leo IX.* against *Berenger*, and condemned him anew in a Council held at *Florence*^k. *Hildebrand*, his Legate in *France*, having held a Council at *Tours* in 1055, allow'd *Berenger* to come there, and gave him Liberty to defend his Opinions^l. *Berenger* retracted, and declared with an Oath that he would hold the Doctrine of the Church touching the reality of the Body and Blood of Jesus Christ in the Eucharist; but he either dissembled, or changed his Opinion very soon. For after the Council he continu'd to dogmatize as he had done formerly, and to maintain his Error both by Word of Mouth and Writing. ^m So that his Heresie continuing to spread, *Nicolas II.* summon'd him to a Council held at *Rome* in 1059, and consisting of 115 Bishops of several Nations, where he sign'd a Confession of Faith dictated by *Humbert*, in which he declared, ⁿ That he believ'd that the Bread and Wine which were upon the Altar, were not only after Consecration, the Sacrament, but also the real Body and Blood of Jesus Christ; and that it was touch'd by the Hands of the Priests, broken and chew'd by the Teeth of Believers, not only as a Sacrament, but also in a sensible manner. In consequence of this Confession he was oblig'd to throw his Writings into the Fire, together with *Scot's Book*.

Berenger, after having so solemnly retracted his Error, had no sooner returned into *France*, but finding King *Henry* dead, and his Son *Philip* in his Nonage, thought he might without Fear maintain his Error anew. He repented his having burnt his Writings, and drew up a new one against the Confession of Faith he had sign'd. *Alexander II.* wrote to him to renounce his Error; but ^o *Berenger* instead of obeying him, had the Assurance to write to the Pope, that he would do no such thing, and obstinately continued in his Sentiments. *Maurillus*, Archbishop of *Rouen*, in order to put a stop to the Progress of that Heresy in his Province, af-

¹ *Spicil.* t. 2. p. 510.^k *Lanfr.* sup.^l *Guitm.* l. 3. de sacr. Alt.^m *Lanfr.* & *Guitm.* sup. fragm. histor. Franc. à Pith. edit. & t. 9. Cons. p. 1099.ⁿ *Lanfr.* c. 2.^o *Anonym.* à Chiffletio edit.

fembled

fsembled a Council at *Rouen* in 1063, in which he publish'd a Confession of Faith, importing, that the Bread and Wine were chang'd by the Consecration into the Substance of the Flesh and Blood of Jesus Christ^{P.} In 1075, *Geraud Bishop of Angoulême*, Legate from the Holy See, held a Council at *Poitiers*^q, where *Berenger* was present. He was like to have been Massacred by the Populace. *Bruno, Bishop of Angiers*, forsook *Berenger*; and in fine, *Gregory VII.* being willing to finish what he had begun as Legate in *France*, summon'd *Berenger* to a Council held at *Rome* in 1078^r. *Berenger* appeared there, maintain'd his Opinion, and was at last oblig'd to retract it, by professing to believe, "That the Bread and Wine upon the Altar are substantially chang'd by Prayer, and the Words of Jesus Christ, into the real, proper and enlivening Flesh and Blood of our Lord; and not only in Sign, Virtue and Sacrament, but in the Propriety of Nature, and Truth of Substance." The Pope enjoin'd *Berenger* not to dispute or dogmatize any more about the Body and Blood of Jesus Christ, unless it was to undeceive those whom he had abus'd, and sent him back to *France* with Letters of Recommendation. Although some Authors have wrote that he was really converted, yet he was summon'd afterwards to a Council at *Bourdeaux*, held by *Hugh of Die* in 1080, and there gave an account of his Faith. He was likewise treated as a Heretick afterwards by *Lanfrank*, and *Reynard Abbot of St. Cyprian of Poitiers*; and he wrote against his last Confession of Faith: So that if he did sincerely change his Opinion, it must have been a little before his Death.

Berenger had Followers after his Death. His Retractations, Penance and Death, did not hinder several of his Scholars from continuing in their Error; but that Heresie was ruined by little and little. The Fathers of the Council of *Plaisance*, condemn'd that Heresie anew in 1091, and *Bruno Archbishop of Treves* banished the Followers of that Heretick out of his Province.

^P *Analeg. t. 2. p. 461.*
^{P. 378.}

^q *Chronic. Malleac.*

^r *Mabill. ubi sup.*

^s *Mabill. ubi sup. parag. 5.*

^q *Chronic. Malleac.*

^t

^t *To. 10. Conc. ad an. 1080.*

^x *To. 10. Conc. p. 502.*

Berenger is charged with maintaining other Errors, besides that concerning the Mystery of the Eucharist. *Guitmond*^y accuses him, after *Theoduin*, of having believed that the Baptism of Infants was null, and of permitting Men to lie with all Women indifferently. He is likewise reproached for having had a Contempt for the Writings of the Fathers.^z In fine, *Guitmond* and *Lanfrank* report, that he believed that Jesus Christ did not enter through the Door of the Room where his Disciples were met, when it was shut. This last Error is a Consequence of his Opinion about the Eucharist. As to the rest, since they are not to be found in his Writings, and he was not made to retract them, it is hard to think that he formally taught them.

Several Authors writ against the Error of *Berenger*. I have already mentioned *Lanfrank*, a Monk of the Abbey of *Bec*, who was made Abbot of the Monastery of St. *Stephen* of *Caen* in 1063, newly founded by *William* Duke of *Normandy*. ^y People cast their Eyes upon him to make him Archbishop of *Rouen*, but he refused to accept of that Dignity. *William*, having conquered the Kingdom of *England*, made *Lanfrank* Archbishop of *Canterbury* in 1070. He governed that Church nineteen Years, and died in 1089. He composed a Work concerning the Body and Blood of our Lord, against *Berenger*, and wrote abundance of other Books; such as *A Commentary upon the Epistles of St. Paul*, *A Treatise of the Secret Confession*, Letters, and some other Writings. *Hugh* Bishop of *Langres*, and *Durand* Abbot of *Troarn* in *Normandy*, *Guitmond* Bishop of *Averse*, *Alger* Deacon of *Liege*, and Monk of *Cluni*, St. *Anselm* Archbishop of *Canterbury*, did likewise compose several Works to confute the Opinion of *Berenger*, and to maintain the real Presence of the Body and Blood of Jesus Christ in the Eucharist.

^y *Guitm. de verit. Ench. l. 1. c. 1.* ^z *Ep. Wolph. cont. Bereng.*
in ejus vit. sec. 6. *Bened. p. 601.* & *ap. Sur. ad diem 2 April.*

^a *Mabil. pref. sec. 6. Bened. p. 2. parag. 4.*

C H A P. III.

The Differences between the Latin and Greek Churches.

IT was in this Century that the *Greek* and *Latin* Churches did intirely separate ; for though these two Churches were not closely united since the Affair of *Photius*^b, yet they had not yet come to an open Rupture. *Basil* and *Constantine* reigned together in the *Græcian Empire*. ^c *Sergius* succeeded *Sisinius* in the Patriarchate of *Constantinople*, and was succeeded by *Alexius*. Those Patriarchs affected the Title of *Oecumenical*; and in 1024. the *Greeks* sent an Embassie to *Rome*, to get that Title approv'd^d. Pope *John XVIII.* opposed it. The Emperor *Basil* died next Year. *Constantine* surviv'd him but a few Years; ^e and *Romanus* was rais'd to the Imperial Throne in 1029. He was first poison'd, and then strangled by Order of his Wife *Zoë*, who set her Favourite *Michael the Paphlagonian* upon the Throne in the Year 1034. *Michael* died in 1042, and *Zoë* conferred the Empire upon *Constantine Monomachus*, who married her. The Patriarch *Alexius* dying next Year, *Michael Cerularius* was put into his Place. ^f Twas he who broke entirely with the Church of *Rome*. ^f He began in 1053. with writing a Letter in his own Name, and in the Name of the Archbishop of *Acrides* and *Bulgaria*, to *John Bishop of Trani in Apulia*, to the end he might communicate it to the Pope, and the whole *Western Church*. He found fault with the *Latins*, I. Because they made use of unleaven'd Bread in the Celebration of the Mysteries. II. Because they fasted on *Saturdays in Lent*. III. Because they did eat the Blood of living Creatures, and Things strangled. IV. Because they did not sing *Hallelujah in Lent*. ^g At the same time *Mi-*

^b Cedren. in Basili. & Constant. ^c Currepal. ad an. 1019. ind. 2.
& an. 1025. ind. 9. ^d Rhod. Glab. l. 4. c. 1. ^e Currepal.
& Cedren. ^f Ep. Gerul. ap. Baron. t. 11. ad an. 1053. ^g Leo IX.
Ep. 1. c. 29.

chael caus'd all the Churches belonging to the *Latins* in *Constantinople* to be shut up; and the *Latin* Abbots and Monks to be removed, who would not renounce the Usages of the *Romish* Church, and the Monasteries which were in that City to be shut up. The Letter of *Michael Cerularius* having been carried to *Italy* by an Officer of the Emperor *Constantine Monomachus*, was communicated to Cardinal *Humbert*, who translat'd it into *Latin*, and sent a Copy of it to Pope *Leo IX*. This Pope wrote to *Michael Cerularius*, and *Leo of Acrides*, That Diversity of Customs was no lawful Foundation of breaking the Unity of the Church, and complain'd of the ill Treatment the *Latins* had receiv'd from the *Greeks* of *Constantinople*. ^h The Emperor and the Patriarch signifying to the Pope, that they wish'd to have a good Understanding with him. ⁱ *Leo* sent Cardinal *Humbert* and two other Legates to *Greece*. *Humbert* being arrived at *Constantinople*, was well receiv'd. ^k There he publish'd his Answers to the Letter of *Cerularius*, and the Writing which *Nicetas Pectoratus* drew up against the Usages of the *Latins*. *Nicetas* retracted, but *Cerularius* refusing to revoke his Letters, was excommunicated by the Pope's Legates, who put the Sentence of Excommunication, which they pronounced against him, upon the great Altar of St. *Sophia*'s Church. After this they left *Constantinople*, though the Emperor, who was favourable to them, did every thing in his Power to retain them. ^l *Michael* fell out with the Emperor, who had reveng'd himself if he had liv'd longer; but he died the same Year, leaving the Empire to *Theodora Porphyrogenita* Daughter to *Constantine*, and *Zoë*'s Sister. She had the Title of Empress only three Years, and left the Empire to *Michael Stratoricus*. ^m *Michael Cerularius* remain'd in Peace, and acquir'd so much Authority, that he oblig'd *Michzel* to yield up the Empire to *Isaac Comnenus* in 1057. From that time the Church of *Constantinople* was entirely separated from the Church of *Rome*. ⁿ Peter Patriarch of

^h *Leo Ostiens. l. 2. c. 29.* — ⁱ *Leo IX. Ep. 6. & 7.* ^k *Humb.*
con. Græc. calumn. & adv. Nicet. Petr. t. 4. Bibl. Petr. Paris. ^l *Ce-*
dren. & Ceuopalat. in Monom. Theodor. &c. ^m *Id. in Stratorico.*

ⁿ *Ep. Petr. Ant. ad Cerular. ap. Bar. ad. an. 1054.*

Antioch adhered to him of *Constantinople*. ^o Pope *Stephen IX.* form'd a Design of re-uniting those two Churches, by sending *Didier Abbot* of Mount *Cassinus*, and two other Legates to *Constantinople* in 1058; but they were detain'd at *Bari*, and having learnt that Pope's Death, they return'd to *Rome*. ^p As to *Michael*, he having been in ill Terms with the Emperor *Comnenus*, he was feiz'd and sent into Exile, where he died soon after. *Lichudes* was put into his Place. The Emperor *Isaac Comnenus* abdicated the Empire in 1059, in favour of *Constantine Ducas*, and retir'd into a Monastery. ^q *John Xiphilinus* succeeded to *Lichudes* in 1066, in the Patriarchate of *Constantinople*. *Constantine* dying in the Army, left his Wife *Eudocia* Mistress of the Empire. She married *Romanus Diogenes*, whom she set upon the Throne. He was taken by the *Turks* in 1071, and *Michael* the Son of *Constantine Ducas* was declared Emperor. *Diogenes* was deliver'd, but that was only to be made more miserable; for *Michael* caus'd his Eyes to be put out, and he died in a short time after. In 1078. *Nicephorus Botaniatus* was declared Emperor. ^r He was remov'd by *Alexis Comnenus* in 1080, who demanded of Pope *Urban II.* in 1095, Succours against the Infidels. This is the Thread of the History of the Grecian Church and Empire to the End of the Century.



C H A P. IV.

The History of the Popes, and of the Churches of Rome, from Sylvester II. to Gregory VII.

LET us now proceed to the History of the *Western Church*. *Gerbert* ^s, who took the Name of *Sylvester II.* who was only five Years in the Holy See, from 999 to 1003. The

^o *Leo Ost. I. 3. c. 8.*

^p *Cirrop. in Isaac. Comn. Constant. Dno.*

^q *Zonar. Cirrop. suis locis.*

^r *Berthold. Constant. & abb. Uspurg. ia*

Chron.

^s *Vit. Pont. Herman. contr. ad an. 1005, & 1006.*

two Popes who immediately succeeded him, did both take the Name of *John*. The former, the XVIth of that Name, was only five Months and some Days in the Holy See; the other was in it almost six Years. *Sergius IV.* succeeded to *John XVII.* His true Name was *Swineface*, and he was the first, if we may believe *Dithmar*^t, who made a Law for changing the Name when one comes to the Pontificate. After his Death there was a Schism in the Church of *Rome*, between *Benedict VIII.* Son to *Gregory* Count of *Frescati*, who was elected first through his Father's Credit, and *Gregory* who was chosen by some *Romans*, who drove away *Benedict*^u. This last went to *Henry* King of *Germany*, who presently assembled Troops, and march'd into *Italy*, to settle him in the Holy See. ^x Upon his Arrival *Gregory* fled, and *Benedict* was received without any Difficulty. He crown'd *Henry* Emperor. ^y Under his Pontificate the *Romans*, who drove the *Saracens* out of *Sicily*, did likewise drive out the *Greeks* from mo't of the Places they had yet in *Italy*. ^z This Pope held a Council at *Pavia*, where he made several Decrees against the Clergymen that kept Concubines. He died in 1024. ^a The Count of *Frescati*, in order to continue the Pontificate in his Family, caused his other Son to be elected in his Place, though he was not yet in Orders. He was ordain'd and called *John XVIII.* ^b Tis said, that (some time after) this Pope acknowledging that his Election was wrong and simoniacial, retired into a Monastery to do Penance, and that he ceas'd to do any Function 'till he was elected anew by the Clergy ^b. The Emperor *Henry* died in the beginning of this Pontificate. *Conrad* was elected King of *Germany* in his Place in 1024, and crown'd three Years after by that Pope. *John XVIII.* dying on the 7th of November 1033, ^c *Alberick* Count of *Frescati* caus'd his Son, Nephew to the two last Popes, to be put into the Holy See, who was but eighteen Years old at most, and chang'd his Name from *Theophylact* to that of *Benedict IX.*

^t *Ditmar.* l. 6. prop. fin.^u *Id. ib.*^x *Id.* l. 7. in princip:^y *Leo Ost.* l. 2. c. 38. *Glab.* l. 3. c. 1.^z *To.* 9. *Conc.* p. 819. & seq.^a *Leo Ost.* l. 2. c. 27. *Glab.* l. 4. c. 1. ^b *V. ejus Vit.* per *Adelbod.*
Sigeb. ad hunc. an.^c *Herman.* & *Sigeb.* ad an. 1033.

^a Peter Damiani speaks of him as of a Man who lived a disorderly Life, and very unworthy of the Dignity to which he was rais'd : He enjoy'd the Pontificate peaceably for ten Years ; but at last the Romans not being able to suffer his horrible Disorders any longer, removed him, and put in his Place the Bishop of St. Sabina, who took the Name of Sylvester III^c. Benedict returned to Rome at the end of three Months, and by the Assistance of the People of Frescati, drove his Competitor away, and treated about the Pontificate with John Gratian, Archpriest of the Church of Rome, to whom he gave it up for a Sum of Money^d. He took the Name of Gregory VI. In the mean while King Henry, who succeeded to Conrad in 1039, being irritated against Benedict, who sent the Imperial Crown to the King of Hungary, after having defeated the Army of that Prince, resolv'd to go into Italy to quell that Schism. ^e Being arrived there, he caused those three Popes to be deposed in Synods, as Intruders, Simoniacks, and guilty of divers Crimes. Benedict fled ; Gregory VI. was seized, and afterwards sent into Exile, and Sylvester III. sent back to his Bishoprick of St. Sabina. ^f Henry caus'd Suidger Bishop of Bamberg to be elected in their Place ; and he took the Name of Clement II. and was acknowledged as lawful Pope by all the World. ^g He crowned Henry Emperor, and as he was conducting him back to Germany, he died beyond the Mountains on the 7th of October 1047, nine Months after his Election. Immediately Benedict IX. returned to Rome, and remounted the Holy Seat for the third time, which he possessed eight Months, although the Emperor had sent from Germany Poppo Bishop of Brescia, who was made Pope by the Name of Damasus II. but did not bear that Title long, being poison'd at Palestrina twenty three Days after his Ordination.

It is no Wonder that we have hardly any Monuments of the Pastoral Vigilance of these Popes, since their whole Care was to satisfy their Ambition and Avarice. How-

^a Petr. Dam. opusc. 19. c. 3.

^b Otto Frising. l. 6. c. 32.

^c man. ad an. 1047.

^d Herman. ad an. 1044.

^e Leo Ost. l. 2. c. 80.

^f Her-

^g Leo Ost. l. 2. c. 82.

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ever, we have some Letters which they wrote upon particular Affairs, and the Decrees of a Council held at *Rome* by *Clement* against Simony, which was then as it were authoriz'd in that City.

Benedict did not continue long in the Holy See. The Emperor, being solicited by the *Romans*, sent *Bruno* Bishop of *Toul* into *Italy*, to be elected Pope. * That Bishop came to *Rome*, was well receiv'd by the *Romans*, elected Pope by common Consent, and rais'd to the Holy See the 13th of February, in the Year 1049, under the Name of *Leo IX*¹. Even *Benedict* own'd him. After *Leo* had regulated the Affairs of *Rome* and *Italy*, he repassed the Mountains twice to go to *Germany*. He was surpriz'd by the *Normans* of *Apulia*, who carried him to *Benevento*; and having kept him there a Year, they sent him back with a numerous Convoy, which conducted him to *Rome*, where he died in a little time after, on the 15th of April 1054. That Pope's Letters are an eternal Monument of the Love he had for Religion and Discipline. After his Death *Benedict* had a mind once more to possess himself of the Holy See; but the People of *Rome* sent *Hildebrand* to the Emperor, to ask a Pope of him^m. He named *Ebehard* Bishop of *Eichst&at*, who was elected and proclaim'd by the Name of *Victor II*. This Pope held a Council at *Florence*, in which he deposed several Simoniacal Bishops. He sent *Hildebrand* to *France* as his Legate, who held several Councils there. He went to *Germany* in 1056, being call'd there by the Emperor *Henry III*, whom he found at the Point of Death. ⁿ That Prince before his Death caus'd his Son *Henry*, who was but five Years old, to be chosen King, and recommended him when he was dying to the Pope and the Church of *Rome*. ^o *Victor* did not long survive the Emperor, for upon his Return from *Italy*, after having held a Council at *Rome*, he died at *Florence* the 28th of July 1057. ^p After the Death of *Victor*, *Frederick* Abbot of Mount *Cassino*, Cardinal, was raised to the Holy

* *Lamb. Schafn. ad an. 1049.*

¹ *Leon Pap. IX. vit. per Brn.*

¹ *Sig. Wibert. ap. Bolland. ad diem 19 Apr.*

^m *Leo Ost. l. 2. c. 90.*

ⁿ *Herman. & Marian. Scot. in chron.*

^o *Lamb. Schafn. ad an. 1057.*

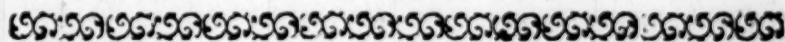
^p *Leo Ost. l. 3. c. 8.*

See. He took Possession of it on St. Stephen's Day, and took the Name of *Stephen IX.* He soon labour'd at reforming the Clergy, and made Statutes against the Clergy that kept Concubines. ⁹ He went to *Florence* in the beginning of the Year 1058, and died there the 29th of March. The News of his Death being brought to *Rome*, Count *Frescati* and the *Roman Lords* put *Mincius* Bishop of *Velitra* in the Holy See by Force, who took the Name of *Benedict IX*. *Peter Damianus* and the other Cardinals, who had no Share in that Election, assembling themselves at *Siena*, elected *Gelasius* Archbishop of *Florence*, a *Burgundian* by Birth, Pope. ¹ The Empress *Agnes*, *Henry*'s Mother, caus'd that Election to be confirm'd, and gave Order to *Godfrey Marquis of Tuscany* to put *Gerard* in Possession of the Holy See, and to remove *Benedict*. This last, finding himself the weakest, renounc'd the Pontificate. *Gerard* came to *Rome*, was received there as lawful Pope, and was named *Nicholas II*. ² He held, in 1059, a Synod of 113 Bishops, at which *Benedict* appeared, ask'd Pardon, and protested that the People had forc'd him. It was ordain'd in that Council, that the Cardinals should have the greatest Share in the Election of a Pope. There were some other Regulations made there about the Freedom of the Pope's Elections, and about Discipline. ³ The Death of Pope *Nicholas II*, which happen'd the 3^d of July, 1061, was followed with great Contests about the Pontificate, because of two potent Factions which were then at *Rome*, viz. that of *Hildebrand*, and that of the Counts of *Frescati* and other *Roman Lords*. Both of them sent Deputies to the Emperor *Henry*'s Court. After their Return the Cardinals elected *Anselm* Bishop of *Lucca*, who was named *Alexander II*. *Henry* not approving that Election, caused *Cadaloës* Bishop of *Parma* to be elected, who was acknowledged by the Bishops and Princes on this side the *Alpes*. This last would needs put himself in Possession of the Holy See by Force; but he was twice repulsed. There was a Council held at *Mantua* in 1064, where the two Concurrents were present. *Alexander* gain'd

⁹ Id. l. 2. c. 101.¹ Id. ib. c. 102.² Baron. ad an. 1058.³ To. 9. Conc. p. 1010. & seq.⁴ Leo Ost. l. 3. c. 20.

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the Cause. ^x Alexander assembled three Councils at *Rome*, in which he condemned Simoniacks, those who took Possession of the Ecclesiastical Revenues, and such as contracted Marriages within the forbidden Degrees of Consanguinity and Affinity. Peter *Damianus* was named to get those Decrees put in Execution. While that Pope was labouring at the Reformation of the Church, the famous *Hildebrand* Archdeacon of *Rome*, who had the entire Administration of the Affairs of the Holy See, employ'd all his Endeavours to aggrandize its Temporal Power. ^y With the Assistance of Godfrey Marquis of *Tuscany*, and the Princess *Matilda*, he repuls'd the *Normans*, and engaged several *Burgundian* and *French* Lords to swear to defend the *Romish* Church. ^z He exhorted *William* Duke of *Normandy* to conquer *England*. ^a In fine, from the very Pontificate of *Alexander II.* he began the Dispute of Investitures with King *Henry*, and caused him to be summon'd to *Rome* upon that Account. He govern'd under the Name of *Alexander II.* who led a private and retired Life, and was oftner at *Lucca* and Mount *Cassino* than at *Rome*. ^b That Pope died on the 12th of April, 1073. He wrote near fifty Letters.



C H A P. V.

The History of the Church of Rome under the Pontificate of Gregory VII. The Differences he had with the Emperor Henry, and the other Princes of Europe.

HILDEBRAND, who had so much Credit at *Rome*, was the Son of a simple Mechanick, of the Town of *Soana* in *Tuscany*. ^c He spent the first Years of his Life

^x *Act. Conc. Rom. sub. Alex. II. t. 9. Conc. p. 1175. & 1181.*

^y *Leo Ost. l. 3. c. 23. Ingnlph. & Gulielm. Malm. in Gulielm. I.*

^a *Otto Frising. l. 6. c. 34. Leo Ost. l. 3. c. 35. Vis. Greg. Pap. VII. t. 10. Conc. & ap. Bolland. ad diem 25 Maij,*

in *Rome*, where he was Scholar to *Laurence* Archbishop of *Melpha*, and was in particular Friendship with *Benedict IX.* and *Gregory VI.* He accompanied the latter into *Germany*, and after his Death retired into the Abbey of *Cluni*, where he continu'd 'till *Bruno* Bishop of *Toul*, who was design'd Pope by *Henry* the Emperor, going through *France*, took him along with him to *Rome*. He was no sooner got there, but he renewed the Friendship he had had with *Benedict the IXth*, and in a little time grew so rich and powerful, that he became Master of Affairs, and held the Popes in a kind of Dependance. It was he who negotiated between the Emperor and the People of *Rome* the Election of *Victor II.* who sent him into *France* in Quality of Legate. He removed *Benedict IX.* and got *Nicholas II.* elected in his Place, who made him Archdeacon. ^d In fine, it was by means of him that *Cadaloüs* was remov'd, and *Alexander II.* put in the Holy See. ^e He absolutely govern'd all Affairs, as well Civil as Ecclesiastical, during the Pontificate of that Pope, and was proclaim'd Sovereign Pontiff the same Day that he di'd. He ask'd of *Henry* the Confirmation of his Election. That Prince took some time to deliberate, and sent Count *Eberhard* to *Rome*, to inform him after what Manner that sudden Election had been made. *Hildebrand* did so much caress that Count, that he wrote in favour of him: And *Henry* finding it would be in vain to oppose the Ordination of *Hildebrand*, because he was more powerful in *Rome* than himself, consented to it. Thus *Hildebrand* was ordain'd Priest, and then Bishop of *Rome*, in the Month of *July, 1073.* At his Ordination he took the Name of *Gregory VII.*

This ^f Pope carried the Rights of the Pontificate to an Excess; for he was the first who attempted to render himself Sovereign, not only in Spirituals, but also in Temporals; who endeavour'd to exercise an absolute Dominion over the Church, and over Kingdoms, over Ecclesiastics and over Seculars; to dispose of the Possessions and Domi-

^d Baron. ad an. 1064. ^e Id. ad an. 1073. n. 20, & 21. ^f Ep. Gregor. VII. t. 10. Cons.

nions of Princes; to depose Emperors and Kings, and put others in their Place.

He form'd so surprizing a Project upon occasion of the Disputes he had with Kings and Princes, which carried him to those Excesses. The most considerable was that which he had with *Henry King of Germany*, which lasted all his Pontificate. The Ground of it was this. *Henry*, ⁸ after having been brought up by his Mother, was eighteen or twenty Years of Age before he look'd into the Affairs of his Dominions, whereof he left the Management and Government to the Princes and great Men of *Germany*. When he began to reign by himself, he was willing to reform the Abuses of the Government, to revoke what Injustice those great Men had made him commit, and re-establish Order in the Government. Those Lords being discontented, conceiv'd Hatred against him. The *Saxons* revolted first; and being overcome, they join'd with some Lords of *Lombardy*, *France*, *Bavaria*, and *Swabia*; but not finding themselves strong enough to make War upon him, they accus'd him of Crimes to *Gregory VII.* and solicited that Pope to take the Crown from him, and to put another King in his Place.

^b *Gregory VII.* had already begun, under the Pontificate of *Alexander II.* to draw up a Proces against *Henry*, and had summon'd him to *Rome* upon the account of Simony, and other Crimes of which he was accus'd. ¹ However, he kept Measures with him in the beginning of his Pontificate, and contented himself with admonishing him, or causing others to admonish him charitably. ² *Henry* answer'd him in a very submissive manner. ¹ The principal Article of Accusation against the Emperor, was, that he protected the Archbishop of *Milan*, and the Bishops of *Lombardy*, whom the Pope had excommunicated, as being guilty of Simony. ^m The Pope forbid the Bishops of *Italy*, not only to communicate with the excommunicated Bishops, but likewise to receive the Investiture of their Bishopricks from the

⁸ *Vit. Hen. IV: Imp. Sax. Belli hist. int. rer. Germ. Script. Lamb. Schafn. ad an. 1073.* ^b *Otto Frising. l. 6. c. 34.* ¹ *Greg. Ep. 19, 20, 24, 39.* ^k *Ib. post. Ep. 29.* ^l *Greg. Ep. 11, 15, 25.*
^m *Id. Ep. 21.*

Emperor's Hands, unless he should separate himself from the Communion of the Bishops of *Lombardy*. ⁿ He held a Synod on the 25th of *January*, 1074, in which he order'd that all those who had been preferred to Orders by Simony should be depos'd; and that such Clergymen as led disorderly Lives, should not be any more allow'd to do any ecclesiastical Function. Some say that he made a Decree in that Council against the Investitures of Benefices by Laicks. ^o Be that as it will, he ordain'd *Hugh Bishop of Dio*, and *Anselm Bishop of Lucca*, without their receiving the Investitures of those Bishopricks from King *Henry*. Some time after, the Pope sent to King *Henry* the Bishops of *Ostia*, *Palestina*, and *Cuma*, in quality of Legates, with Orders to hold an Assembly of Bishops in *Germany*^p, to reform Abuses, cause the Decrees of the Council of *Rome* against Simoniacks, and such as were guilty of Concubinage, to be receiv'd; ^q and to oblige King *Henry* to abandon the Bishops of *Lombardy*, and lend a helping Hand to the Reformation of the Church. Those Legates, accompanied with the Empress *Agnes*, went to wait upon *Henry* at *Nuremberg*, about the Feast of *Easter*. He receiv'd them with many Marks of Esteem, reform'd some Abuses, promis'd wholly to extirpate Simony out of his Dominions, and to be subject to the holy See; but he refus'd to break off Communion with the Bishops of *Lombardy*; and he would not allow the Legates to assemble a Council, on Pretence that it was not their Busines, but the Archbishop of *Mayence's*, to act as Vicar of the holy See in *Germany*, because he had receiv'd that Character from *Gregory's* Predecessors. ^r The Decrees of *Gregory* against those that were guilty of Simony and Concubinage, however just they were, made abundance of corrupt Bishops and other Ecclesiasticks to rise, who endeavour'd to keep the Bishopricks and Benefices which they had obtain'd by Simony, and to keep their Wives or Concubines, without ceasing to perform their Functions. The Archbishop of *Mentz* tried in vain to get them executed in

ⁿ To. 10. Conc. p. 315. & seq.

^p Lambert. Schafn. ad an. 1074.

2. 37. p. 148.

^o Hugo. Flavin. in chron. ad an. 1074;

^q Ab. Greg. VII. ap. Bolland.

^r Lambert. sup. p. 212. & t. 10. Cons. p. 313.

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Germany; nor did they meet with less Opposition in *France*, *Flanders*, *England*, and *Lombardy*. ¹ This Resistance did not at all pall the Courage of *Gregory VII*. He press'd the Execution of his Ordinance by several Letters which he wrote to the Bishops and Princes. ² He set forth a kind of Manifesto, to shew the Justice of it, and summon'd several *German* Bishops, accus'd of Simony, to a Synod he was to hold at *Rome*. This Council was assembled in the Month of *February*, 1075. ³ The Pope excommunicated five of King *Henry*'s Court, whose Ministry the King made use of to sell Benefices; depriv'd *Liemar*, Archbishop of *Bremen*, *Garnier*, Bishop of *Strasburg*, *Henry*, Bishop of *Spire*, and *Herman*, Bishop of *Bamberg*, of their episcopal Functions. He likewise suspended *William*, Bishop of *Pavia*, and *Cunibert* of *Turin*; and depos'd *Denis* of *Plaisance*, without Hopes of being restor'd. ⁴ Some of these Prelates came to *Rome* to be absolved; others continued the Exercise of their episcopal Functions. ⁵ King *Henry* sent two Lords to the Pope, in order to manage him, while he was oblig'd to march against the *Saxons*: But when he had overcome them, he began not to shew the same Consideration for the Pope. He who had been in Possession of the Archbishoprick of *Milan* against the Pope's Will being dead, ⁶ *Henry* put in his Place a Clergyman of the Church of *Milan*, called *Tedald*, without regarding him whom *Gregory* pretended was lawful Bishop. The Pope summon'd *Tedald* to *Rome*, and made great Complaints to him of *Henry*'s Conduct. ⁷ The Broils that happened between *Gregory* and *Cincius*, Son to *Alberick* Prefect of *Rome*, interrupted the Progres of that Affair for some time. *Gregory* excommunicated *Cincius*, and caus'd him to be apprehended. *Cincius*, getting out of Prison, plotted against the Pope; and having got together some armed Men, he attack'd him unawares on *Christmas-Day*, while he was saying Mass in his pontifical Habit, dragg'd him out of the Church, and shut him up in a strong House. The News of this spread through the City of *Rome*, the

¹ *Greg.* l. 2. Ep. 28, 29, 45.
t. 2. p. 417.

² *To.* 10. *Conc.* p. 344.

³ *Greg.* l. 2. Ep. 54.
Lamb. p. 202. & 210.

⁴ *Greg.* l. 3. Ep. 5.
9, 10. ⁵ *Ab.* & *wit.* *Greg.* VII. *Pap.* ap. *Boll.* t. 17. p. 148.

⁶ *Greg.* VII. *vit.* ap. *Mabil.* sat. 6.

⁷ *Greg.* l. 2. Ep. 54.

⁸ *Id. ib.* Ep. 8,

Mob run in great Crowds to the House of *Cincius* to force it open, and oblige him to set the Pope at Liberty. *Cincius*, finding himself constrained to it, set him at Liberty. After this some Acts of Hostility were committed on both Sides; but at last *Cincius* was forc'd to quit *Italy*, and go to wait on the Emperor. *Guibert*, Archbishop of *Ravenna*, went away likewise, seemingly reconcil'd to the Pope, but with a Design to raise new Broils against him; which he did, by leaguing with *Gedald*, the Bishops of *Lombardy*, Cardinal *Hugh*, and some other *Romish* Clergymen. ^b Henry being displeas'd with the Pope for roughly using his Ambassadors, and for sending a Nuncio to him, who menac'd him, wrote a circular Letter to the Bishops and Princes of the Empire, against *Gregory*; ^c and held a Council of German Bishops in 1076, at *Wormes*, where Cardinal *Hugh*, whom the Pope had excommunicated a little before, and *Guibert*, Archbishop of *Ravenna*, were present ^d. The latter advanc'd several Things against the Life, Conduct, Election, and Constitutions of *Gregory*. Upon this Accusation, the Assembly declar'd, that *Hildebrand* could not be accounted lawful Pope; all the Bishops subscrib'd his Condemnation, and wrote to him that they no longer look'd on him as Pope, and that they would obey him no more. ^e *Gregory*, on the other hand, held a Council at *Rome*, in which he excommunicated *Sigefrey* Archbishop of *Mentz*, and suspended the other Bishops of *Germany* who had a hand in that Enterprize, excommunicated King *Henry*, and declared he had forfeited the Kingdoms of *Germany* and *Italy*, and that his Subjects were absolv'd from their Oath of Fealty to him. ^f He immediately publish'd that Sentence, and address'd it to all the Faithful. It made Impression upon the Minds of many; furnish'd a Pretext to *Henry*'s Enemies to renew their League against him, and oblig'd several *German* Bishops to separate themselves from his Communion, thereby to obtain the Pope's good Graces ^g. After this the Pope took

^b *Lambert. ad an. 1076. p. 213.*

^d *Bruno de bell. Saxon. p. 122.*

^g *Greg. l. 3. Ep. 6. l. 4. Ep. 2, 3.*

p. 79.

^c *Vit. Gregor. VII. c. 7.*

^e *Tom. 10. Conc. p. 156.*

^f *Greg. vit. ap. Mabil.*

Measures to defend himself, with the Assistance of the Princess *Matilda*, Daughter to *Beatrix* Sister to *Henry III.* Widow to *Godfrey Duke of Lorain*, who had a very considerable Estate in *Italy*, and who was devoted to the Interests of *Gregory VII^b*.

ⁱ He wrote at the same time into *Germany*, in order to engage the Princes of the Empire to chuse another King. There was a Council appointed at *Openheim*, whither the Pope sent his Legates. This form'd two Parties in *Germany*. The Dukes of *Swabia* and *Saxony* were at the Head of the Party that oppos'd the Emperor. ^k The Armies of both Parties were in the Field, and ready to come to an Engagement, when both Sides agreed to leave the Decision of the Matter to the holy See, and that in the mean while *Henry* should disband his Army, should dismiss the excommunicated Bishops, and observe the Excommunication. The German Princes stipulated that the Pope should come to *Ausburg* to decide that Affair in a general Diet. ^l King *Henry* prevented the Pope, by entring *Italy* before he went out of it: He managed his Accommodation with him by the Mediation of the Princess *Matilda*. The Pope agreed to give him Absolution, provided he would come and ask it with Humility. *Henry* came to the Castle of *Canossa* in the Diocese of *Reggio*, where the Pope had retir'd. The Pope let him dance Attendance for the space of three Days at the Gate of that Castle, and the fourth Day he gave him Absolution, on Condition he would come on the Day and to the Place which the Pope should appoint for his answering the Accusations laid against him by the German Princes, of which the Pope should be Judge; with other grievous Conditions for *Henry^m*. This shameful Accommodation of King *Henry*'s very much displeas'd the *Lombards*. The Emperor soon repented his making of it. The Germans appointed an Assembly at *Forcheim*, on *March 1077*. ⁿ The Pope summon'd *Henry* to appear at it, and sent his Legates thither. The King refus'd to go there. *Rodolphus Duke*

^b *Lambert.* p. 213, &c. 214.
^c 218. ^d Ep. 22.

ⁱ L. 4. Ep. 3.

^e *Id. ad an. 1077.* p. 219.
^f *Lambert.* p. 214.

^g *Lambert.* p. 217.
^h *Id. p. 220.* *Greg. l. 4.*

of *Swabia* got himself elected King, and was anointed at *Mentz* by *Sigefrey*, Archbishop of that City. ^o The Pope propos'd to go to *Germany* in Person, in order to decide that Difference, and in the mean'while held a Council at *Rome*, in 1078, ^p in which he confirmed the Judgment given against *Tedald*, elected Archbishop of *Milan*; depos'd, without the Hopes of being restor'd, *Arnold*, Bishop of *Cremona*, *Roland*, Bishop of *Trevisi*, *Hugh*, Cardinal of St. *Clement*, and renewed the Excommunication pronounced against the Archbishop of *Narbonne* by his Predecessors. He declar'd he would send two Legates to *Germany*, to hold an Assembly of Prelates and Princes, in order to decide or accommodate what concern'd the Empire. ^q In the mean time *Henry* march'd into *Germany*, and made himself Master of *Bavaria* and *Swabia*, but he lost a Battle. ^r In the Month of *November* the Pope held a Council at *Rome*, in which the Envoys of *Henry* and *Rodolphus* swore in their Master's Name, that they would not hinder the Legates of the holy See from holding an Assembly in *Germany* to regulate their Differences. That Council made Canons against Laicks who posseſſ'd the Goods of the Church, and against Simoniacks. ^s They forbid the Investitures of Churches by Laicks. ^t They enjoin'd a new Celibacy to those who were in Orders, ^u and Abstinence from Flesh on *Saturdays*, unless there happen'd a solemn Feast on that Day. ^v Next Year *Gregory VII.* held another Council in the beginning of *Lent*, where the Envoys of *Henry* and *Rodolphus* promis'd they would come or send Deputies to the Assembly that was to be held in *Germany*. That Council renew'd the Judgments given against the Bishops in the preceding one. ^w *Henry*, not regarding the Offers made by his Deputies, continu'd to carry on the War in *Germany* with Success; so that the Pope came to a definitive Judgment, which he gave against him in 1080, ^x whereby he anathematiz'd him and his Abettors, declar'd he had forfeited the Kingdoms of

^o *Greg. VII.* c. 10. & ap. *Mabil.* l. 93, 94. & seq. ^p *Greg.*
Ep. 23. & 24. l. 4. *To. 6. Conc.* p. 369. ^q *Bruno de bell. Sax.*
p. 146. ^r *To. 10. Conc.* p. 371. ^s *Can. 2.* ^t *Can. 11.*
^u *Can. 7.* ^x *To. 10. Conc.* p. 379. ^y *Bertold. in chron. ad*
an. 1080. ^z *To. 10. Conc.* p. 383.

Germany and *Italy*, and the whole royal Dignity, forbid all Christians to obey him, and gave the Kingdom of *Germany* to *Rodolphus*, exhorting all the Princes to take up Arms against him. ^a On the other hand, the Partizans of *Henry* assembled at *Breslaw*, depos'd *Hildebrand*, and elected *Guibert* Archbishop of *Ravenna* in his Place. From Writting, both Sides came to Action, and prepar'd for War. *Henry* defeated the Troops of *Rodolphus*, who was wounded in the Arm, and died soon after of his Wound. ^b After this Victory, *Henry* march'd into *Italy* in 1081. He went directly to *Rome* without Resistance; but the *Romans* shutting the Gates against him, he ruin'd and ravag'd the whole Country round about in his Return to *Lombardy*. ^c Next Year he return'd to lay Siege to that City; he attack'd it the whole Time of *Lent*; but the Heats becoming insupportable, he was oblig'd to draw off. ^d He return'd the third Year to besiege *Rome*; and the *Romans* being weary of that Siege, deliver'd the City to him in the beginning of the Year 1084. *Gregory* fled to the Castle of *St. Angelo*, where he was besieg'd by *Henry*, who got himself crown'd Emperor. ^e In this Extremity *Gregory* had recourse to *Robert Guiscard* Duke of *Apulia*, who return'd on purpose from *Greece*, whither he was gone to carry his Arms against the Emperor *Alexis*, to deliver the Pope. ^f *Henry* did not wait for him, and whether he was afraid he had not Forces enough to resist him, or rather that the State of his Affairs requir'd his Presence in *Germany*, (because the *Germans* had elected *Herman* in Place of *Rodolphus* in 1082) he left *Rome*, and carried *Guibert* along with him, to march with speed to *Germany*, leaving however part of his Army to carry on the Siege of the Castle of *St. Angelo*. But *Robert Guiscard* arriving in the mean time, rais'd the Siege, entered victorious into *Rome*, burnt part of that City, and reduc'd it under the Pope's Obedience again. ^g Next Year the two Parties held several Assemblies in *Germany*, without coming to any Con-

^a *Abbat Uspurg. chron. ad an. 1080.* ^b *Brun. bell. Saxon. hist. p. 150, & 151.* ^c *Ab. Greg. apud Bolland. p. 153.* ^d *Bertold. ad an. 1082.* ^e *Ab. Greg. ap. Boll. n. 14.* ^f *Ganfr. de Malater. l. 3. c. 33.* ^g *Bertold. ad an. 1085. & l. 10. Cons. p. 404. & 409.*

clusion.

clusion. ^b Gregory not finding himself safe at *Rome*, retired to Mount *Cassino*, and from thence went to *Salerno*, where he died on the 24th of *May* 1085.

Gregory had other Differences with almost all the Princes of Christendom. ⁱ He threatned *Philip I.* King of *France*, with Excommunication, upon the Account of the Disorders which he suffered in his Kingdom, and that he assumed an entire Authority over the Bishops and Ecclesiastical Affairs of *France*, by *Hugh Bishop of Dio*, and other Legates whom he sent thither. ^k Though he kept better Measures with *William King of England*, yet he deposed some *English* and *Norman* Bishops against his Will, because they came not to the Synod of *Rome*. ^l He disposed, in favour of the Count of *Roucy*, all the Countries he could conquer from the *Moors* in *Spain*, as belonging to the Holy See. ^m He endeavour'd to introduce the *Romish* Ceremonies into *Arragon* and *Castile*, and forbid *Alphonſus King of Castile* to give Investitures of Benefices. He extended his Pretensions to the Kingdoms of *Hungary*, *Denmark*, *Poland*, *Russia*, *Norway* and *Dalmatia*. He threw his Thunderbolts against the *Normans*, the Princes of *Sicily*, and it was only the Necessity of his Affairs that obliged him to come to an Accommodation with them, upon Conditions that were advantageous for himself. ⁿ He declared War by *Robert* against *Nicephorus Botemares* and *Alexis Comnenus*, Emperors of the *Greeks*. ^o He had a mind to make the Islands of *Corsica* and *Sardinia* tributary to him. He treated all the Princes of *Italy* as his Vassals, by making them take an Oath of Fidelity to him. In fine, He did all that was in his Power to get himself made Sovereign Monarch of the Universe.

This Pope was no less eager to extend his Spiritual, than he was to establish his Temporal Authority. He governed all the *Western* Churches with an absolute Authority, either by sending Legates à *Latere*, or by naming Vicars, or by calling Bishops to *Rome*, to give an Account of their Con-

^b *Vit. Greg. ap. Mab.* p. 453.
Ep. 30. ⁱ L. 1. Ep. 7. L. 4. Ep. 28.
L. 8. Ep. 2, & 3. L. 9. Ep. 2.
41. L. 8. Ep. 10.

^l *Greg. VII. l. 1. Ep. 35.* ^k L. 6.
^m L. 1. Ep. 63, 64.
ⁿ L. 9. Ep. 17. ^o L. 1. Ep. 29,

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duct, or by confirming or approving their Elections, or by receiving Appeals from their Decisions, or by admitting the Complaints of their Diocesans, or by setting Judges over Places, or by deciding several Points of Discipline; in one Word, by entring into the Detail of every Thing that pass'd in the Churches of Europe^p. Hugh of Dio, his Legate in France^q, held Councils at Clermont in 1077; at Poitiers in 1078; at Avignon in 1080, at Meaux in 1080, and 1082, in which he made several Decrees, and proceeded against several Bishops, and among others against Manasses Archbishop of Rheims^r. He confirmed or granted to Gebuin Archbishop of Lyons the Right of Primacy over the four Provinces of Lyons^s, and judged an infinite number of Causes, either at Rome, or by his Commissaries upon the Places which he nam'd, and who acted by his Authority. He wrote many Letters relating to Discipline.

Peoples Judgment about the Person and Conduct of this Pope are very different. His Partizans have represented him as a Man full of Religion and Piety, Just, Equitable, Humble, Patient; and irreproachable in his Life and Morals, a learned Canonist, and a good Divine; zealous for the Good of the Church, a Lover of Discipline, a Protector of the Innocent, an intrepid Defender of the Rights and Liberties of the Church. His Enemies, on the contrary, have made him pass for a cruel, ambitious, and faithless Man, who possessing himself of the Pontificate by Violence, brought the whole Church into Trouble to satisfy his Ambition; who endeavoured to establish an insupportable Domination and Tyranny in the Church, as well in Spirituals as in Temporals. To give a true Character of this Pope, you must know that he had very good Parts, was capable of great Things, firm and intrepid in the Execution of his Projects, conversant in the Canon Law, an Enemy to Simony and Libertinism, and zealous for the Reformation of the Clergy's Manners: But we must likewise own, that he was rais'd to the Pontificate in too precipitate a Manner; that his Zeal for the Grandeur of the Holy See carried him to un-

^p V. Greg. Ep. *passim*. ^q To. 10. Conc. p. 366, &c.
p. 390. Greg. VII. l. 7. Ep. 20. ^r L. 6. Ep. 35.

^s Ib.
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reasonable Enterprizes, and Attempts that were above his Power. That he caus'd great Troubles in the Church and Empire; that he assumed a Power over the Temporals of Princes which did not belong to him, and that he push'd the Power of the Church beyond its due Bounds.

Amongst the Letters of *Gregory VII.* is placed a Writing, * intituled, *Dictatus Papa*, which contains twenty seven Propositions in behalf of the highest Pretensions of the Court of *Rome*. One cannot read them, without being offended at them; and, among the rest, at the twenty third, *That the Roman Pontiff being canonically ordained, becomes undoubtedly Holy by the Merits of St. Peter.* But that Piece has no relation to the Letter that precedes it, nor to that which follows it. There is no Proof of its having been drawn up in a Council of *Rome*, as *Baronius* pretends; most of those Propositions are conceived in odious and indigested Terms: There is no Probability that *Gregory VII.* who wrote pretty well, was the Author of it. 'Tis rather the Work of some Enemy of *Gregory's*, who had a mind to render his Doctrine odious, by comprizing it in those twenty seven Articles; or the Work of some *Roman* that was zealous for the Maxims of the Court of *Rome*, who thought he could draw those Propositions out of the Letters of *Gregory VII.* and made that Collection which is inserted among his Letters.

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C H A P. VI.

The History of the Church of Rome, and of the Popes that succeeded Gregory VII. to the End of the Century.

AFTER the Death of *Gregory VII.* the Clergy of *Rome* cast their Eyes upon *Didier* Abbot of Mount *Cassino*, to raise him to the Holy See. He refused that Dignity at

* *To. 10. Conc. p. 110. post Ep. 55. l. 2.
l. 3. c. 65, 66. & ap. Mabil. p. 2. Sect. 6. p. 612. n. 54. & seq.*

^u *Leo Ost. chron. Cassin.*

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first, and the See was vacant a whole Year. In the mean while the Antipope *Guibert* made himself Master of Part of the Churches of *Rome*, and endeavoured to get himself acknowledged lawful Pope. The Cardinals and Bishops who had own'd *Gregory* came to *Rome* towards *Easter*, in 1086, with the Prince of *Salerno*, and Duke *Roger*, to proceed to the Election of a Pope. They elected *Didier*, and proclaim'd him Pope by the Name of *Victor III.* *Didier* made all the Resistance possible, retired to Mount *Cassino*, and laid aside all the Pontifical Habits, till he was obliged to take them again in a Council held at *Capua* next Year, and was conducted to *Rome* by the Princes of *Salerno* and *Capua*, who took St *Peter's* Church from *Guibert* by Force, and caus'd *Victor* to be ordain'd. ^w *Hugh* Bishop of *Dio*, *Gregory VIIth*'s Legate, who had been promoted to the Archbishoprick of *Lyons*, did likewise pretend to the Pontificate, and was one of those who most vigorously opposed the Ordination of *Victor*. ^x The *Romans* of *Guibert's* Party feiz'd the Church of St. *Peter*, and after several Acts of Hostility, *Victor* was forced to retire to his Monastery, out of which he came in *August* to hold a Council at *Beneventum*^y, consisting of the Bishops of *Apulia* and *Calabria*, in which he made a Discourse against *Guibert*, and excommunicated him anew. He likewise excommunicated the Archbishop of *Lyons*, and the Bishop of *Marfeille*, and renewed the ancient Prohibitions, to receive the Investitures of Benefices from the Hands of Laicks. *Victor* was taken ill during the sitting of that Council, which obliged him to return with all speed to Mount *Cassino*, where he died on the 16th of *September* 1087, after having nominated *Otto* Bishop of *Ostia* for his Successor.

Otto was a Frenchman of *Chatillon* upon the *Marne*, in the Diocese of *Rheims*. He had been taken out of the Monastery of *Cluni* to be made a Cardinal, and had done great Services for *Gregory VII.* who sent him Legate to *Germany* against King *Henry*. ^a He was elected in an Assembly of Cardinals and Bishops held at *Terouanne*, and nam'd *Urban II.* He left *Terouanne*, and went to Mount *Cassino*. ^b *Rome* was

^w *Chron. Vird.* p. 223. & t. 10. *Conc.* p. 414.
c. 69. ^y *Ibid.* c. 72. ^z *Ib.* c. 33.

^b *Bertold. ad an. 1089,* & 1091.

^x *Chron. Cass.* l. 3.
[■] *Chron. Cass.* l. 4. c. 2.

disputed between him and *Guibert*. The latter was immediately driven away by the *Romans*. He entered afterwards into the Castle of St. *Angelo*, and continued there as long as *Henry* was Master of *Rome*. But his Son *Conrad* having espoused the contrary Party in 1093, *Guibert* became the weakest, and *Otto* was acknowledg'd in *Lombardy*. ^c He held a Council at *Plaisance*, and from thence went over into *France*, where he assembled a Council at *Clermont* in *Auvergne*^d, in which he laid the Project of the great Crusado, which was made in his Pontificate, to go into the *East*. After his return to *Italy*, he at last continued in Possession of the City of *Rome*, although *Guibert* had a great Party there. He died on the 29th of *July* 1099. ^e He wrote abundance of Letters, and held Councils at *Rome* 1089, at *Melpba* the same Year, at *Toulouse* in 1090, at *Benevento* in 1091, at *Troia* in *Apulia* in 1093, at *Plaisance* in 1095, at *Clermont* in 1095, at *Autune* in 1094, at *Limoges* in 1095, at *Tours* and *Nismes* in 1096, at *Bari* in 1098, and at *Rome* in 1099. ^f In those Councils he renewed the Laws against the *Simoniacks*, the Laws relating to the Celibacy of those in Holy Orders, and against those who take Possession of the Goods of the Church. He abolish'd the Clerks and Chaplains nam'd and paid by *Laicks*, without the Consent of the Bishop. ^g He opposed the Dissolution of Marriage of *Philip* King of *France* with *Bertha*, and the Marriage which that King had contracted with *Bertrade*, and upon that Account thunder'd a Sentence of Excommunication, in the Council of *Clermont*, against that Prince and *Bertrade*. ^h He likewise confirmed, in that and the following Councils, the Primacy of the Church of *Lyons*, made several other Regulations, and published several Canons for the Reformation of the Clergy.

^c *Id. & Dodech. ad an. 1093, & 1094.* ^d *To. 10. Conc. p. 506.*

^e *Bertold. in chron.* ^f *Conc. Clarom. can. 9, 10; 18.* ^g *Urban II. Ep. 35. t. 10. Conc. p. 463.* ^h *Bertold. ad. an. 1095.*

C H A P. VII.

The History of the Churches of England, from William the Conqueror to Henry II.

THE ⁱ Churches of *England*, which had enjoyed a profound Peace from the Time of St. *Dunstan*, were after his Death overwhelm'd with infinite Troubles and Misfortunes, according to his Predictions. ^k The Country was ravag'd by *Barbarians*, the Churches pillaged and burnt, and the Monasteries ruined; the City of *Canterbury* ^{w:} burnt, and *Alfegus*, who was Archbishop of it, carried away Prisoner, with the Clergy of that City. ^l The Dif- fentions and Civil Wars betwixt King *Edward* Son to *Ethelred*, and *Godwin* Earl of *Kent*, and his Son *Harold*, as well as Barbarism and Corruption of Manners, succeeded to those Misfortunes. In fine, the Death of *Edward*, who left no Children, perfected the Ruin of that Kingdom. *William the Conqueror*, Duke of *Normandy*, pass'd the Sea, and conquered the Kingdom of *England* in 1066, from *Harold*, who had taken Possession of it after *Edward's* Death, and establish'd new Laws, as well Ecclesiastical as Civil. ^m *Lanfrank*, whom he made Archbishop of *Canterbury*, maintain'd the Rights of the Church as long as he liv'd. After his Death, *William II.* took Possession of part of the Revenues of the Monasteries, and left the Bishopricks vacant, on purpose to profit by the Revenue. That of *Canterbury* was vacant above five Years, 'till *William* falling dangerously ill, sent for the Abbot *Anselm*, and invested him with that Archbishoprick against his Will. That Archbishop was cross'd, because he did not make such a Present as was ex- pected. ⁿ The King hinder'd him from receiving the *Pallium* from *Urban II.* and after he had given him Liberty to

ⁱ Roger de Hov. ad an. 1011.
ad diem 19. Apr.

^k Osbern. in. vit. S. Elph. ap. Boll.

^l Ingulf. Roger. Gulielm. Malm. hist. Reg.

Angl. ^m Vit. Lanfr. ap. Mabill. sec. 6. p. 2. c. 9, & 15. Eadmen.

l. i. nov. p. 34.

ⁿ Id. l. 2. nov.

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take it, he would have had him to pay great Sums. In order to avoid giving them, *Anselm* went to *Italy* without taking Leave of the King. After having continued six Months at *Rome*, he came to *Lyons*, where he learnt the Death of *Urban II.* and of *William II.* *Henry II.* who succeeded to *William*, presently recalled him into *England*. He had new Quarrels with that King about Investitures, for which the King exacted Money. The Affair was at last accommodated, and St. *Anselm* returned into *England*, where he died in the Year 1109, the 16th Year of his Episcopate, and the 76th of his Age.



C H A P. VIII.

The Councils held in this Century.

WE have already mentioned several Councils held in *Italy*, *France*, and *Germany*, in the Ninth Century. There were several others held in all the Kingdoms of the West. I shall begin with those that were held in *France*, of which I have not yet spoken. In 1017. there were secret Hereticks discovered at *Orleans*, who taught that Jesus Christ was not born of the Virgin, nor died for Men, nor was risen again; that Baptism did not operate for the Remission of Sins; that the Consecration of the Priest did not make the Sacrament of the Body and Blood of Jesus Christ; and that it was useless to pray to Saints, Martyrs, and Confessors. Those Hereticks were likewise accused of meeting together at certain Hours of the Night, of invoking Demons, and committing abominable Crimes. King *Robert* coming to *Orleans*, caus'd a Troop of those Varlets to be apprehended, with a *Norman* Lord called *Arefastus*, who was their Spokesman; they were convicted of the Errors and Crimes imputed to them, and refusing to re-

^o *Matth. Paris. ad. an. 1099, 1101. & seq.*
p. 839. & seq.

^p *To. 9. Concil.*

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nounce their Heresy, they were all burnt in one House, except one Clergyman and a Nun, who were converted.

Some time after that, there appear'd another Sect of Hereticks in *Flanders*, who were also condemned in a Synod held in 1025, at *Arras*¹, by *Gerard Bishop of Cambray* and *Arras*; for those two Cities had but one Bishop at that Time. *Gerard* was then at *Arras*. Some Persons come from *Italy* were accus'd to him, who introduced Novelties, and believed that the Sacraments were useless. *Gerard* caus'd them to be seiz'd by the Governor. Being interrogated; they confess'd that they had been instructed by an *Italian* called *Gondulfus*: That they believed Baptism was useless to those who kept the Commandments, and to Children. They made it appear, that they denied the real Presence, and the Effects of the Eucharist. The Bishop convicted them upon those two Points, justified several other Usages of the Church which they condemned, as the Ceremonies of Baptism, the Worship of Saints, Reliqts and Images. After he had made a Discourse to these Hereticks, to make them renounce their Errors, they yielded to his Reasons, and sign'd the Confession of Faith which he drew up.
² In the Year 1031, there was a Council held at *Bourges*, in which it was declared, That *St. Martial* ought to have the Title of an Apostle: And twenty Canons were made in it. The Council of *Limoges* was intirely taken up in declaring *St. Martial* an Apostle in 1031. ³ In 1040 several other Councils were held in *France*, in which it was ordain'd, that People should abstain from eating of Flesh on *Friday* and *Saturday*. ⁴ *Gerard Bishop of Cambray* oppos'd that Decree. *Pope Leo IX.* assist'd at a Council held at *Rheims*⁵, about the Month of *October* 1049, in which they proceeded against Bishops and Abbots accus'd of Simony, and made several Canons. ⁶ *Stephen*, Cardinal-Legate from *Nicholas II.* held one at *Tours*, in 1060, where he made Canons against Simony. ⁷ In the Year 1092, *Ramold Archbishop of Rheims* presided in a Council held at *Soiffons*, in which *Roscelin*, a

¹ *Synod. Atreb.* l. 3. initio.

² To. 9. *Conc.* p. 864, & 869.

³ *Glab. hist.* l. 4. c. 5.

⁴ *Sigeb. ad. an. 1032.*

⁵ To. 9.

Conc. p. 1028.

⁶ *Ib. p. 1108.*

⁷ To. 10. p. 485.

Clergyman of the Church of *Compeigne*, revoked the Proposition which he had maintained, *viz.* That the three Divine Persons in the Trinity were three Things. The Archbishop of *Rouen* held Councils of the Bishops of *Normandy*, in the Years 1050, 1055, 1063, 1072, and 1074, in which were made several Canons about Discipline. ² *William Duke of Normandy* caus'd one to be held at *Lilebone*, in his own Presence, in which were likewise made several Canons about the Truce of God against Simony, about the Continence of Priests, the Restitution of the Goods of the Church, &c. ³ In *Aquitaine* there was one held at *Narbone* in 1054, about the Truce, *i. e.* the Time prescribed in which it was not lawful to make War; and one at *Toulouse*, in 1056, which contains thirteen Canons relating to Church Policy. ⁴ In 1005 there was a great Council held in *Germany*, at *Dortmond* in *Westphalia*, the Canons of which are not come to our Hands: ⁵ But we have twenty of a Council held at *Solgenstadt*, in 1023. *Sigefrey Archbishop of Ments* assembled two in that City, one in 1069, on Occasion of the Divorce of King *Henry* and *Bertha*, which *Petrus Damianus* put a Stop to⁶; the Second in 1071, about the Ordination of *Charles*, named by the King to the Bishoprick of *Constance*. ⁷ That same Archbishop held one at *Erford* in 1073, about the Claims he laid to the Tenthos of *Thuringia*. ⁸ The Kings of *England* did likewise cause Councils to be assembled at *Enham* in 1010, at *London* in 1075, and 1082; at *Winchester* in 1076, in which they renewed the Laws against Simony, about the Celibacy of Clergymen, and made several other Canons. Although *Spain* was for the most Part under the Domination of the *Moors*, yet some Councils were held there. ⁹ King *Alphonfus* called an Assembly at *Leon* in 1012, in which the Bishops made seven Canons for preserving the Revenues of the Church. After *Alphonfus*, we don't find there were any Ecclesiastical Canons made in *Spain*, 'till the Reign of *Ferdinand I. King of Castile*, who being desirous to renew the ancient Eccle-

² Ib. p. 391.

³ To. 9. Conc. p. 1072, & 1084.

⁴ *Ditmar. l. 6.*

⁵ To. 9. Conc. p. 844.

⁶ *Lamb. Schafn. ad an. 1069, & 1071.*

⁷ Id. ad an. 1073.

⁸ To. 9, & 10. Conc.

p. 817.

⁹ To. 9. Conc.

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siastical Discipline, which had been very long neglected, did in the Year 1050 assemble a Council at *Coiaco* a Castle in the Diocese of *Oviedo*^b, at which the Bishop of that City assisted, with eight other Spanish Bishops. In that Council they maintain'd the Authority of Bishops over Clergymen and Abbots: They provided for the decent Celebration of the Mass: They renewed the Law about Penance: They prescrib'd to Ecclesiasticks what Life they ought to lead: They enjoin'd all the Faithful to observe *Sunday*, and to assist at every Office on that Day, and to fast on *Friday*. To those two Councils we may join an Assembly of Bishops and Counts, held in 1065 at *Elna*, which was formerly the See of *Perpignan*, in which several Decrees were made about the preserving the Goods of the Church, and about the Truce of God.



CHAP. IX.

Of the Ecclesiastical Authors who flourished in this Century.

THE ¹Minds of Men being recovered from the Slumber they had been in, in the former Century, applied themselves to Study in the Beginning of this; and in a short Time all *Europe* was filled with able Men, who communicated their Knowledge to others, either by Lessons, or by publick Writings. The Controversies which arose were likewise a powerful Motive to excite Men's Minds to Study; and gave Occasion to such as had any Capacity to write, in order to exercise their Pen, and make their Learning appear. Some imitated the Ancients happily enough, either in their Stile, or in their manner of Writing; but most of them favour'd of the Barbarism and Unpolishedness of the preceding Age, and some fell into the dry and barren Way of Writing of the Logicians.

^b *Ib.* p. 1064.

¹ *Trithem de Script.*

* *S. Fulbert*, Bishop of *Chartres*, was one of the first Restorers of polite Learning, Sciences, and Theology. He came from *Rome* into *France*, and read publick Lectures in the Schools of *Chartres*, towards the End of the tenth Century, and in the Beginning of this which we are speaking of. His Reputation drew Scholars to him from all Parts, who went from his School full of Knowledge and Piety, and spread their Learning in *France* and *Germany*: So that almost all the Learned Men of that Time gloried in being his Scholars. He was very much esteem'd by King *Robert*; and succeeded *Rodolphus* in the Bishoprick of *Chartres* in 1007. ¹He governed that Church with abundance of Vigilance and Wisdom for twenty one Years and some Months. The 10th of *April*, 1029, was the Day of his Death. He wrote Letters, Sermons, and some Poems. His Letters are writ in a pretty correct Stile, and are full of Delicacy and Wit. He did not succeed so well in his other Works. He speaks very pertinently about the Doctrines and Discipline of the Church, and gives very just Decisions upon the Causes proposed to him. ^mIn the middle of the same Century, *St. Peter* surnamed *Damianus*, by his Brother's Name who was a Monk, and afterwards Cardinal-Bishop of *Ostia*, was employed by the Popes in divers Legations, of which he acquitted himself with Success. He wrote abundance of Letters; composed several little Pieces upon Points of Doctrine, Discipline, and Morality, and made, as is thought, Hymns, Prayers, and Books in Prose. ⁿHe wrote with abundance of Ease and Distinctness; his Stile is polite and elegant, full of Figures and agreeable Varieties. His Mind was turned for Negotiations. He spoke with Freedom to the Popes, and other Persons of Dignity. He did all that was in his Power to revive in this corrupted Age the Shadow at least of ancient Discipline, and to apply Remedies to the Disorders of the Ecclesiasticks and Monks of his Time. He understood perfectly well the Laws of the Church; he was likewise full of the Holy Scripture; but he was more fond of Allegories than of the literal Sense.

^k *Fulbert*, oper. edit. Paris. 1608.

^m *Damian*. vit. & oper. edit. Paris. 1642.

^l *Mabill. scat. 6. p. 254.*

He had read the *Latin Fathers*, particularly St. *Augustin*, and St. *Gregory*, whose Doctrine and Maxims he was perfect Master of. He reasoned with Subtilty upon Questions of Theology and Controversy. He was very devout towards the Blessed Virgin, and an exact Observer of the Rites and Ceremonies of the Church, and Monastick Exercises. He recommended much the Custom of disciplining ones self, a Custom that was but newly introduced. He related many Visions and Apparitions, to which he very easily gave Credit. He died the 23^d of February, 1072, aged 66 Years.

Saint *Anselm* Archbishop of *Canterbury*, whom I mentioned before, is likewise one of the principal Authors of this Ageⁿ. He writ a great Number of Theological, Practical, and Mystical Books, which make a great Volume in Folio. No Ecclesiastical Author before him wrote so Scholastically as he did, nor made so many Metaphysical Questions, nor reasoned so subtilly as he did. He was the first that made long Prayers in Form of Meditations. He had read little else but St. *Augustin*, and drew Theological Reasonings from his Works. His Scholar *Eadmer* wrote his Life, and composed some Works.

I have already mentioned several Adversaries of *Berenger*, at the Head of whom was *Lanfrank*^o Archbishop of *Canterbury*. Besides his Treatise of the Body and Blood of Jesus Christ against *Berenger*, he wrote several Letters, and composed a Treatise of the Secret of Confession, with some other practical Works.

It was in this Century that the first Collection of Canons, ranged according to the Matters they contained, was made. ^p *Burchard*, a German Monk of *Lobbes*, Scholar to *Olbert* Abbot of *Gembloours*, and afterwards Bishop of *Wormes*, in 996, was the Person who drew up that Collection, with the Assistance of *Olbert*. Another is attributed to *Anselm* Bishop of *Lucca*, who defended *Gregory VII*. But though it bears his Name, yet it appears to have been done by another. There is one

ⁿ *Anselmis vit. & oper. per Gerber.*
^p *Vit. Burch. cum deor. ed. Colom.*

^o *Lanfr. oper. per Acher.*

by Deusdedit, Cardinal, by the Title of St. Endocia, under Victor III.

There were also several Authors who wrote, some for *Gregory VII.* against *Henry*, and some for *Henry* against *Gregory VII.* ^q *Anselm* Bishop of *Lucca*, whom I have just mentioned, is of the Number of the former, and ^r *Cardinal Bennon* one of the most violent amongst the latter. Several other Bishops, Abbots, and Monks of *Germany*, *France*, and *Italy*, composed at that Time divers Works, of whom it would be useless to tell the Names, or to give a Catalogue of their Works. ^t It will be enough to mention *Hermon Contractus* Monk of *Richenou*, *Glaber Rodolphus* Monk of *Cluni*, and *Marianus Scotus* an *Irish*-man, and Monk of the Monastery of *Fuld*, who wrote *Chronicles* which are well enough known.

Greece also at this Time produc'd some Writers of Note. *Leo* the Grammatician continued the Chronicle of *Theophanes* from 813, to 1013. ^u The Patriarch *Alexius* made several Constitutions. *Theophanes* the Ceramean Archbishop of *Tauromini* in *Sicily* has left some Homilies. *Nilus Doxopatrius*, Archimandrite in *Sicily*, composed a Treatise about the five Patriarchal Sees. *Nicetas Pectoratus* Monk of *Studa* made himself known by the Treatises he wrote against the *Latins*. *Michael Psellus* who flourisht under the Emperors *Michael Stratoticus*, and *Michael Ducas*, pass'd for one of the Learned Men of this Age. He has left us abundance of Works, and among the rest a Paraphrase and Commentary upon the *Song of Solomon*. About the end of this Century liv'd *Simeon* surnamed the *Younger*, Abbot of the Monastery of *Xeroceres*, of whom we have thirty three Discourses upon the Faith and Manners of Christians and Monks, and practical Treatises. *George Cedrenus* composed Annals which are only a Collection out of several Authors. *Theophylact* Archbishop of *Acrides* in *Bulgaria* laboured usefully upon the Scripture, by abridging the Commentaries of *St. Chrysostom*. ^v *Samonas* Bishop of *Gaza*, and *Nicolas* Bishop of *Metona*, wrote

^q *Auct. Bibl. Patr.* t. 1. p. 725.

^t *Hist. Germ. & Franc. Script.*

^v *Bibl. Patr. Grac.* *Lat.* t. 2. p. 272.

^r *Fascic. rer. expet.* fol. 39.

^u *Ius Graco.* *Rom.* l. 4. p. 250.

Treatises upon the real Presence of the Body and Blood of Jesus Christ in the Eucharist. In fine, besides these, there were abundance of good Authors in the Greek Church in this Century.



C H A P. X.

An Abridgment of the Doctrine and Discipline of the Church in this Century.

HERE remains no more for me to do, in order to finish what relates to the History of this Century, than to represent the Doctrine that was taught, and the Discipline that was exercis'd in it. As to the Doctrine, the Study of Divinity, which was neglected in the preceding Century, was renewed in this: Several Persons made publick Lectures upon it in the Schools of Cathedral Churches or Monasteries². In the beginning they were contented to follow the old Method of relating the Explications of the Fathers upon the Holy Scripture; they treated of Doctrines only occasionally; but towards the end of the Century they began to have Lectures of Theology upon the Doctrines of Religion, to propose divers Questions about our Mysteries, and to resolve them by Reasonings, and according to a Logical Method. This was the Original of the Scholastick Theology, which in a small Time became the chief and almost only Business of those who studied Matters of Religion.

This Method which might have been useful, yet produced ill Effects; for some of those who followed it, trusting too much to their reasoning, and forsaking the manner of speaking us'd by the Fathers of the Church, advanced erroneous Propositions. ³ In this Century, Roscelin, who taught at Compeigne, maintain'd a Proposition about the

¹ *Vit. Lanfr. & Anselm. & oper. utrinque. & de incar. c. 1.*

² *Anselm. l. 1. Ep. 41.*

Trinity, which shock'd the whole World, *viz.* That the three Divine Persons were three Things. However, it is not likely he had a Design of maintaining the Error of the Tritheists, and of admitting three different Substances in God; and it is probable that by those three Things, he only meant three subsisting and distinct Persons of the same Nature.

There was no Heresy in this Century about the Trinity or Incarnation that made any Noise; but there was that of Berenger about the Eucharist, which I have already mentioned; and in the Beginning of this Century, there were discovered some Hereticks at Orleans in France, and at Toulouse,² who denied the real Presence of the Body and Blood of Jesus Christ in the Eucharist, the Necessity of Baptism, and the Virtue of the Sacraments; who rejected the Worship of Saints and of the Cross, and the use of Images; who condemned lawful Marriages, and found fault with most of the Ceremonies of the Church.

As to the Government of the Church, the Disputes which the Popes had with the Emperors, threw the *Western* Church and Empire into a strange Confusion. During those Troubles, the Popes established their temporal Sovereignty in *Rome*, and endeavoured to make themselves independent of the Emperors.

Gregory VII. push'd his Pretensions yet farther, and did all he could to persuade the World that he was Sovereign of the whole Earth, as well in Temporals as Spirituals. He was the first Pope who attempted to despoil Emperors and Kings of their Dominions.³ He carried the Spiritual Power beyond its just Bounds, and almost annihilated the whole Power of Bishops, and the Liberties of the Church. The Dignity of Cardinals was rais'd at the Expence of that of the Bishops. They began to have the chief hand in governing the Affairs of the Church. They obliged Archbishops to take the *Pallium* before exercising of their Functions. In fine, the Court of *Rome* drew to it self⁴ the Cognizance and Judgment of all Ecclesiastical Affairs. The Elections of Bishops were yet in use, but oftentimes the

² To. 10. Conc. p. 839.

³ To. 10. Conc. p. 396.

Princes

Princes nam'd them, and caus'd whom they pleased to be elected ; and sometimes the Popes provided for vacant Bishopricks. The Emperors and Kings had the Power of giving the Investitures of Benefices. Several Monks were rais'd to the Episcopate. Abundance of Bishopricks were erected into Archbishopricks. ^b The Archbishop of Lyons was instituted Primate of *Gaule Lyonnaise*. ^c Plurality of Benefices became common. ^d A great Number of Churches and Monasteries were founded. Almost all the old Churches were pull'd down, and new ones built.

The Laws made in this Century to regulate the Lives and Conduct of the Clergy and Laity, in respect of Simony, Marriage and Concubinage of Ecclesiasticks who were in Orders, were suppress'd, and in fine, stopt by an infinite number of Decrees. The Laicks who had Ecclesiastical Possessions were obliged to quit them ; but oftentimes they gave them to Monks, and founded Monasteries with them. ^e They declared Children born to Ecclesiasticks incapable of Holy Orders. This Law was not received without Opposition. In several Places the Entry into the Monastick State, or into the Order of the regular Canons, purged that Defect. ^f The Discipline of the Church about Penance was neither more exact nor more rigorous than in the preceding Century. ^g Pilgrimages and Absolutions, which they went to fetch from *Rome*, Redemptions of Penances, Disciplines, and Crusades did likewise contribute very much to the annulling of it. ^h Secret Confession was particularly recommended. Excommunications were so common, that they became contemptible. They were extended not only to the Persons excommunicated, but likewise to those who communicated with them. ⁱ The Practice of Disciplining one's self, perfectly unknown to Antiquity, began about the end of this Century. The Custom of doing Penance for another was likewise introduced. The Fasts of the four Seasons of the Year were exactly observed. But the Sum-

^b Greg. VII. l. 6. Ep. 35.
l. 3. c. 6.

^c Conc. Clarom. can. 14.

^d Glab.

^e Conc. Clarom. can. 11, & 25.

^f Petr. Damian.

opusc. 13.

^g Burch. decret. l. 19.

^h Lanfr. q. p. 379.

ⁱ Petr. Damian. opusc. 43, 51, & in vit. Domin. Loris.

mer Fasting Week was not yet fixed. ^k Several Councils appointed Abstinence on *Friday* and *Saturday*. Priests were forbid to celebrate Mass oftner than once a Day, unless in case of Necessity, or unless they were obliged to say a second for the Dead. Penance was imposed upon the Priests who through Negligence should let fall the *Hostia*.

^l In some Churches they were wont to give the consecrated *Hostia* to Priests the Day of their Ordination, of which they communicated for four Days. All the Faithful were obliged to communicate at *Easter*. The Communion under both Kinds was yet in use every where. ^m It was ordered in the Council of *Clermont*, that the Office of the Virgin should be performed every *Saturday*. ⁿ They had Differences about the Feast of Annunciation, viz. whether it should be celebrated the 25th of *March*, or the 18th of *December*; it was commonly put off to the 25th of *March*.

The Monastick Order mightily encreas'd in this Century. The ^o Congregation of *Cluni* was much enlarged by the great Number of Monasteries newly founded, and the Revenues that were given them; but its Riches brought in Corruption. This obliged several Persons to embrace a more austere Life, and gave occasion to establish new Orders, who all made Profession of following St. Benedict's Rule, although they had particular Customs. St. *Ronwald* founded that of the *Camaldules* in *Italy* towards the beginning of the Century, and establish'd a great Number of Monasteries. *Peter Damianus* did likewise institute a Congregation of Hermits of the same kind. *John Gualbert* of *Florence*, having quitted his Monastery to lead a more regular Life, retired to *Valombre*, and there laid the Foundation of a new Congregation. St. *Stephen of Grammont* retiring upon the Mountain of *Muret* near to *Limoges*, there laid the Foundation of a new Order. His Monks went from *Muret* to *Grammont* in 1124. The Order of the *Carthusians* was instituted in 1086, by *Bru-*

^k *Can. Claram. can. 27.*
Carrom. can. 28.

^l *Fulb. Carn. Epist.*
^m *Cont.*
ⁿ *Gaufr. Vof. chron. t. 2. Bibl. Lab. p. 292.*

^o *Hist. des Ordres Monastiques.*

no a Native of *Cologne*, and Canon of *Rheims*, who with six of his Companions retir'd to the *Carthusian* Solitude, which was pointed out to them by *Hugh Bishop of Grenoble*. Some time after, two Gentlemen of *Vienne*, *Gaston* and *Girond*, having devoted their Persons and Goods to the Comfort of those who were struck with St. *Anthony's* Fire, and come to implore the Intercession of St. *Anthony* at *Vienne*, gave occasion to the Institution of the Order of St. *Anthony*, which was at first made up of some Laicks, and afterwards of Religious, who followed the Rule of St. *Augustin*. In 1098, *Robert Abbot of Molesme* retired to *Citeaux*, in the Diocese of *Challon* upon the *Soane*, with twenty one Religious. There he founded a Monastery, and left some Religious who continued there after he return'd to *Molesme*. That Reformation was approved of by the Pope in 1100. The same Year *Stephen Harding* perfect-ed that Order, which became very numerous, and very flourishing. In fine, *Robert of Arbrissolles* Archdeacon of *Rennes*, having received his Mission from Pope *Urban II.* to preach to the Infidels, drew over a great many People of both Sexes by his Sermons, and built Cells for them in the Wood of *Fontevrault* three Leagues from *Saumur*. Having afterwards shut up the Women by themselves, he made a great Monastery in 1100, which he governed till towards the end of his Life. But before his Death he elected, in 1115, *Petronille of Chemille* for Abbess, and gave her the Management of the young Women and Nuns of that Order.

The Canons liv'd no longer in common, and by Rule; that Way of Life, which was establish'd in the Ninth Cen-tury, was abolished almost every where^p. Some Bishops renewed it in their Chapters, and it was re-established in the end of the Century in another Form. For then Houses were instituted, to which the Ecclesiasticks retired to live in common, and without having any Property. Those Canons lived in common under an Abbot, and like the Monks, made Profession of Poverty, Stability and Obedience, although they did not yet make any positive Vows.

^p *Conc. Rom. t. 9. Cons. p. 1153. can. 4. Petr. Dam, opus, 24.*

They not only served the Church where they were, but they were likewise taken into the publick, where Cures were given them, and where they were employed in Ecclesiastical Functions. ⁹ Yves, afterwards Bishop of Chartres, established that exact Reformation in 1078 in the Monastery of St. Quintin. That House furnished France with many regular Canons, and in the beginning of the following Century, the Congregations of St. Rufus, and St. Norbert were instituted. So that the Order of regular Canons became in a short time very numerous and very extensive.

⁹ Vit. Yves. Carn.



T H E



THE HISTORY OF THE Twelfth Century.

CHAP. I.

A general View of this Century.

IN this Century the Church and State were at Variance: The Church of *Rome* was troubled with obstinate Schisms: The Popes were at War with the Emperors: The Kings and Bishops fell out about their Rights: The Dignity of the Sacraments and the external Worship of Religion, were attack'd by monstrous and ridiculous Heresies: Scholastick Divinity became then the most common Study; and the Body of Canon Law, such as it is at present, was then form'd and establish'd: The Church was enrich'd with many monastical and regular Orders: The Exemptions and Immunities of Ecclesiastical Goods and Persons were maintain'd with Vigour by the Bishops, and supported by the Decrees of Councils: In fine, the Manners of Ecclesiasticks, and the outward Ceremonies of the Church, were reform'd by very useful Regulations.

CHAP.

C H A P. II.

The History of the Disputes which the Holy See had with the Empire, with relation to Investitures.

IN order to give a particular Account of those Facts, I shall begin with a brief Relation of the Differences which the Popes had with the Emperors upon the Account of Investitures; Differences which had considerable Consequences.

^a Paschal II. called Raynier before his Pontificate, Son to Crescent and Alsatia, born in Tuscany, first Monk of Cluni, and afterwards made a Cardinal by Gregory VII. was at length rais'd to the See of Rome after the Death of Urban II. in the Year 1099. ^b The first Thing he undertook was to remove Guibert the Anti-pope; he made War upon him, and obliged him to fly to the Mountains of Abruzzo, where he died in 1100. His Death did not put an end to the Schism; for after him there were three Anti-Popes, whom Paschal easily got rid of. The Pope having restored Peace in Italy, turn'd his Designs against the Emperor Henry. ^c That Prince, after the Death of his Son Conrad, had a mind to go to Italy, there to regulate the Differences he had with the Pope in a Council. Paschal prevented him, by assembling a numerous Council at Rome in 1102, in which he thundered a terrible Sentence of Excommunication against Henry. ^d That Excommunication gave occasion to his Son Henry V. to revolt against his Father, and get himself made King by the Clergy and Princes of Germany. ^e In order to strengthen his Usurpation he held an Assembly at Northuse the 29th of May 1105, in which he caused many Decrees to be made relating to

^a Berthold. Dodech. ad an. 1099.

^b Sigebert. & Domnil. ad an. 1100.

^c Abb. Usp. an. 1101. & t. 10. Conc. p. 727.

^d Herman. narrat. T. m. t. 12. Spic.

^e T. 10. Conc. p. 744. Otto Frifng. l. 7.

c. 8, 9. & seq.

Discipline, and declared he would have his Father submit to the Holy See: Then he declared War against him, and having gain'd over the Princes and Lords who were in his Father's Army, he found a Way, by his feign'd Submissions, to engage him to retire to the Castle of *Binghen* near *Mentz*, where he was kept Prisoner. He was forced to renounce the Empire; ^t young *Henry* was crown'd Emperor, and acknowledg'd by that Title by an Assembly held at *Mentz*. He presently sent six Bishops to *Rome*, to obtain the Confirmation of what had been done at *Northuse* and *Mentz*. In the mean while the elder *Henry* escaping to *Liege*, published a Declaration to maintain his Rights. ^s His Son pursued him, and besieged *Cologne*, in order to come at *Liege*; but during that Siege *Henry IV.* died the 7th of *August* 1106. ^t The Son was so inhumane as to dig up his Father's Corps, which was carried to *Spire*, and put in a Grave without the Church, where it remained for five Years.

After the Death of the Emperor *Henry IV.* all the Princes and People of *Germany* own'd *Henry V.* for Emperor ⁱ The Pope was invited to come to *Germany*, and parted from *Rome* with that Design. ^k On the Road he held a Council at *Guaftalla* a City of *Lombardy* upon the *Po*, on the 19th of *October* 1106, in which he renewed the Decrees of his Predecessors against Investitures. ^l This Decree embroil'd the new Emperor with the Pope, who retired into *France*. ^m The Emperor sent Deputies after him, who had a Conference with him at *Chalons* upon the *Marne*, wherein they maintain'd that the Emperor had a Right; First, to hinder the Election of Bishops without his Consent; Secondly, to give the elected Bishop the Investiture of the *Regalia* by the Ring and Pastoral Staff; Thirdly, to exact Homage and an Oath of Allegiance of him. The Pope contesting those pretended Rights, the Conference broke off without determining any Thing. There was a Council held afterwards at *Troy* in *Champagne*, wherein a Year's Delay was granted to the Emperor, that so he might go to *Rome* him-

^f Abb. Usp. ad an. 1105. &c. t. 10. Conc. p. 747.

^g Otto Fri-

Sing. l. 7. c. 2.

^h Abbas Usp.

ⁱ Pet. Pisan. vit. Pasib. II. n. 10.

^k To. 10. Conc. p. 748.

^l Abbas Usp. an. 1106.

^m Suger.

ⁿ vit. Laud. Gros. ed. 1596. p. 102.

self

self to plead his own Cause before a General Council.
^a The Emperor went thither in 1110, and made a Treaty at *Arezzo* with the Pope's Legates, by which it was agreed that the Pope should crown him, and that the Emperor should no longer give the Investitures of Bishopricks, on condition that he should recover all that the Bishops held of the Empire. ^b After this Treaty *Henry* came to *Rome* in 1111, and ask'd the Pope to crown him Emperor. *Paschal* answer'd him, That he was ready to do it, upon observing the Conditions of the Treaty. *Henry* declared he was ready to execute them, provided the Bishops of *Germany* would consent to it: But those Bishops opposing it, (because by the Agreement made in that Treaty, they were despoil'd of the best part of their Incomes) *Henry* summon'd the Pope to crown him; and upon his Refusal, he seized him, together with several Cardinals. The *Romans* took up Arms to deliver him, kill'd several *Germans*, and attack'd the Emperor's Troops. The Fight was obstinate on both Sides, but at last the Emperor repuls'd the *Romans*, and left *Rome*, carrying along with him the Pope and Cardinals Prisoners. He staid near two Months about *Rome*, 'till the Pope, in order to put an end to the War, crown'd him, and granted him the Investitures. ^c *Henry* return'd to *Germany*, and arriving at *Spire*, caus'd the Body of his Father to be interred with magnificent Obsequies: But he had no sooner got out of *Italy*, but the Cardinals disapproved the Treaty which the Pope had made, in granting him the Investitures. ^d *Paschal*, who was not ill pleased that that Treaty did not subsist, assembled a Council of about a hundred Bishops in the *Lateran* Church, in which he excused himself the best he could for his granting the Investitures to the Emperor. ^e That Treaty was declared null in the Council. Some time after *Guy* Archbishop of *Vienna*, and *Cuno* Legate from the Holy See, held Councils, in which they condemned the Investitures, and excommunicated the Emperor *Henry*.

^a Abb. Uspurg. ad an. 1107.

^b Abb. Usp. ad hanc. an.

^c Chron. Caffin. l. 4. c. 37.

^d To. 10. Conc. p. 767.

^e Ib. p. 784.

^f The Pope held a second Council at the *Lateran* in 1116, where the Affair of the Investitures was again disputed, ^g and the Judgment of the former Council confirmed. But that Judgment was no sooner given, than the Emperor, who feared the Consequences of it, march'd with his Army towards the City of *Rome*. The Pope not daring to wait his coming, retir'd to Mount *Cassino*, and from thence to *Apulia*. ^h The Emperor reach'd *Rome*, and enter'd it without Resistance, and was crown'd a second time by *Mauritius Burdinus* Archbishop of *Prague*. After *Henry* had staid some time at *Rome*, he departed from it; ⁱ the Pope return'd with the Assistance of the *Normans*, and died there two Days after his Return, in the Month of *January* 1116.

The Dispute was not ended by the Pope's Death: His Death was so far from bringing Peace, that it occasion'd a new Schism. Six Days after the Death of *Paschal*, the Cardinals elected *John Cajetan* Chancellor, who was call'd *Gelasius II.* and proclaimed Pope^j. *Cincius of Frangipane*, displeas'd that the Cardinal whom he propos'd was not elected, took *Gelasius* by Force into his House, and there kept him Prisoner; but the People oblig'd him to set him at Liberty. ^k The Emperor came quickly to *Rome*, and *Gelasius* was forc'd to fly to *Cajetta*, where he was consecrated by the Bishop of *Ostia*, in Presence of *William Duke of Apulia*, and *Robert Prince of Capua*. ^l In the mean while the Emperor *Henry* caus'd *Mauritius Burdinus* to be proclaim'd at *Rome* by the Name of *Gregory VIII.* *Gelasius* attempted in vain to put himself in Possession of the holy See; ^m but finding he was not the strongest at *Rome*, to which he came back, he was forc'd to go to *France*, and retire to *Cluni*, the common Refuge of the Popes, and died there of the Pleurisy on the 29th of *January* 1119, after having design'd *Guy Cardinal-Archbishop of Vienne* his Successor. This Choice was approv'd of by the Cardinals at *Rome* and *Cluni*. ⁿ *Guy* was consecrated by the Bishop of *Ostia*, and nam'd *Calixtus II.* The Emperor having sig-

^f Ib. p. 816.^g Uspurg. an. 1116.^h Chron. Cassin. l. 4. c. 60.^x Pet. Pisan. ap. Bar. an. 1118.^y Felaf. II. vit. per Pandulf.^z Chron. Cassin. l. 4. c. 64.
Miscell.^a Maurit. vit. per Baluf. t. 3.^b Pandulf. V. Gelas. n. 16.^c Id. in vit. Calixt. II.

nified

nified that he was willing to come to an Accommodation, *Calixtus* sent to him *William of Champeaux*, Bishop of *Châlons*, and *Poëce*, Abbot of *Cluni*, who began the Negotiation at *Strasburg*. ^d At the same time he assembled a Council at *Rheims*, from whence he went to wait on the Emperor at *Mousson*, upon the Promise he made to his Deputies, that he would terminate the Difference amicably. The Conference was without Effect, ^e and the Pope returning to the Council at *Rheims*, condemn'd the Investitures, and solemnly excommunicated the Emperor *Henry*, the Anti-Pope *Burdinus* and their Adherents. Next Year *Calixtus* was receiv'd in *Rome*, and *Burdinus* driven out of it. ^f This last had the Misfortune to be deliver'd by the Inhabitants of *Sutri* to the *Normans*, who led him through the City of *Rome* in an ignominious manner. ^g He was afterwards shut up in a Castle, and confin'd in the Monastery of *Cava*, where he spent the rest of his Days in a forced Penance.

To conclude the Dispute about Investitures, the Emperor and Pope *Calixtus* did at last agree upon a Treaty in the Year 1122, at *Wormes*, by which the Emperor gave up the Investiture of Benefices, which he deliver'd with the King, and the Cross, and oblig'd himself to restore to the Churches all the Revenues that had been taken from them during this Contest^h. The Pope on his part consented, that the Elections of Bishops and Abbots of the *Teutonick* Kingdom should be made in the Presence of the Emperor without Simony, and without Constraint, and that the Person elected should receive the *Regalia* from the Emperor by the Sceptre, as well in those of the *Teutonick* Kingdom, as those of the other Dominions depending upon the Emperor. This Treaty was published in the Emperor's Camp, and the Legates immediately took off the Excommunication that had been pronounc'd against him. ⁱ It was confirm'd by the General *Lateran* Council in 1123, and publish'd in *Rome*: Thus ended the Contest about Investitures, which had lasted

^d To. 10. Conc. p. 869.
^e & alij Manusc. ap. Bar. an. 1120, & 1121.

^h To. 10. Conc. p. 889.

^c Ib. p. 877, & 878.

ⁱ To. 10. Conc. 891.

^f Pandulf.

^g Balz. vit. Burd.

fifty six Years, and caused so many Troubles in the Church and Empire.

It will here be proper to explain what the Right of Investiture was, and in what respect it might be prejudicial to the Church. The Term *Investiture*, signifies the Concession of a Fief, Land, Dignity, Charge or Right, made by the Lord to his Vassal, or by a Prince to his Subject, with the Condition of being faithful to him, and paying the requisite Services and Duties. That Investiture was perform'd with certain Ceremonies, by putting into the Hands of him to whom it was granted, something which was the Symbol of the Gift that was made him; the Church having begun, under *Pepin* and *Charlemaign*, to possess abundance of Fiefs which were given it by those Princes, the Bishops and Abbots who enjoy'd them were oblig'd to pay Faith and Homage to the Princes according to ancient Custom. After the Death of the Lords, the Fiefs return'd to the Prince, who enjoy'd them till such time as a Successor was invested. The same thing was done with regard to the Fiefs which Bishops and Abbots possess'd when they came to die. Their Successors were oblig'd to take the Investitures of them from the Emperor; those Fiefs being join'd to the other Possessions of Bishopricks and Abbies, the Emperor generally gave the Investiture of all the Possessions of the Bishoprick to him who was canonically elected, before he was consecrated. 'Tis the Opinion of some, that Pope *Adrian* granted this Right of Investiture to *Charlemaign*; but this is no ways probable, for the Chapter *Adrianus, dist. 63.* where this is, appears to be a forged Monument. 'Tis certain however, that not only the Emperors, but also the Kings of *France* and *England*, and most other christian Princes, enjoy'd that Right of Investiture. 'Tis likely, that in the beginning, Princes gave the Investiture to Bishops and Abbots, by putting into their Hands a Cross or Ring, as a Mark of their Dignity, as is done with regard to secular Posts: We have Examples of it in the ninth Century. Nevertheless that Ceremony was not so general nor so necessary, but it was sometimes omitted, or supplied by some other. The Investiture could be given in Writing, or by Word of Mouth, and even by a Sign. *Gregory VII.* not only attack'd the Ceremony of Investiture

of Benefices, but even the Investitures themselves, and carried the Matter so far, that he forbid the Bishops to take an Oath of Allegiance and Homage to Princes. His Successors, *Victor III.* and *Urban II.* did likewise forbid all Investitures in general.[¶] It was only under *Paschal II.* that People began to take particular notice of the Ceremony of Investiture by a pastoral Staff and a Ring; and this was made a new Argument against those Investitures, by considering those Ornaments as Marks of ecclesiastical Power; from whence it was concluded, that the Prince by performing that Ceremony undertook to confer what was spiritual.

[¶] The first Accommodation that was projected between *Paschal II.* and *Henry V.* remov'd the Difficulty entirely, by depriving the Bishops of the Fiefs for which alone the Investiture was due. But he despoil'd the Churches of great, real and solid Revenues, for a chimerical Independence; moreover it did not go down well with the Bishops, nor had any Effect. In the beginning of the Pontificate of *Calixtus II.* the Difficulty seem'd to be reduc'd to the only Ceremony of Investiture with the Ring and pastoral Staff; it was likewise the only thing that was retrench'd from the Emperor by the last Treaty, for all his Rights of the *Regalia* were preserv'd to him, i. e. the Fiefs, or other Revenues which the Bishops held of the Crown, and the Investiture of them was left to him, with the Sceptre. The Kings of *France* and *England*, and other Princes, conform'd themselves to the Regulation made betwixt *Calixtus* and *Henry*, and enjoy'd the Right of bestowing Investiture of ecclesiastical Possessions, without making use of the Ring and Staff.



C H A P. III.

Of the General Lateran Council.

THE *Lateran Council*^m, which approv'd the Treaty made with the Emperor *Henry* about Investitures, was assembled by Pope *Calixtus* at *Rome* in March 1123,

[¶] *Iren.* Ep. 238, & 239.

[¶] *Act. ap. Bar.* t. 12. p. 71.

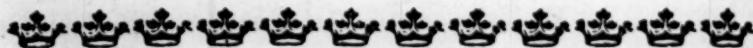
^m *Act. Conc. Later.* t. 10. Conc. p. 891.

consisting

consisting of about 300 Prelates according to *Sugart*, or 426 according to the Abbot of *Ursperge*. This great Number of Bishops occasion'd the Name of General, like other numerous Councils held afterwards in the *West*, altho' the *Eastern* Bishops did not assist at them.

This Council did not only confirm the Treaty about Investitures, but also made twenty two Canons. The first renews the Punishments denounc'd against Simoniacks; the second forbids the giving the Dignities of Provost, Arch-priest, or Dean, to any but Priests, or that of Arch-deacon to any other but Deacons; the third renews the Prohibitions so often made to Clergymen, not to have Wives or Concubines, and not to live with Women, unless such as are excepted by the Council of *Nice*; the fourth takes away the Management of ecclesiastical Revenues from Princes, and reserves it to Bishops; the fifth renews the Prohibitions of Marriage among Relations; the sixth declares null the Ordinations made by *Burdinus* after his Condemnation, and such as were made by false Bishops; the seventh reserves the Collation of Benefices to Bishops; the eighth pronounces an Anathema against any one who should take Possession of the City of *Beneventum*. The ninth renews the Prohibitions contained in the Canons against receiving the Communion with those who have been excommunicated by their Bishop; the tenth forbids the consecrating of a Bishop who has not been canonically ordain'd; the eleventh grants Remission of Sins to such as will enter into the *Crusado*; the twelfth abolishes the Custom of taking Possession of the Goods of such as die without Heirs; the thirteenth excommunicates such as shall infringe the Truce ordain'd for certain Days; the fourteenth forbids Laicks to take away Offerings made to Churches, or to build Churches in Castles; the fifteenth is against false Coiners; the sixteenth excommunicates those who rob, or exact Duties of Pilgrims who go to *Rome*, or other Places of Devotion; the seventeenth forbids Abbots and Monks to admit the Sinner to publick Penance, to visit the Sick, to anoint, and to sing publick and solemn Masses, and or-

ders them to receive the holy Chrism, the holy Oils, and Ordination from their Bishops; the eighteenth orders that Curates shall be establish'd by Bishops, and that none shall receive the Goods of the Church, or the Tenth, but from the Hand of the Bishop; the nineteenth bears that the Monasteries shall continue to render to the Bishop the Devoirs which they have been wont to render them, since the Time of *Gregory VII*; the twentieth provides for the Safety of the Revenues of the Church, and likewise forbids Priests, Deacons, Subdeacons, or Monks, to have Wives or Concubines, and declares null the Marriages which they shall have contracted. This is the first Canon which plainly declares the Nullity of Marriages of such as are in sacred Orders; the twenty second declares null Alienations of Church Goods made by Bishops, Abbots, or other Ecclesiasticks.



C H A P. IV.

*The Succession of the Popes and Emperors to
1150.*

THE Popes, whom we have mention'd, have left us other Monuments. ^o *Paschal II.* writ 102 Letters; *Gelasius II.* seven; and *Calixtus II.* thirty five, relating to Matters which fell out occasionally.

After the Death of *Calixtus II.* the Church of *Rome* was long divided by Schisms which happen'd at the Elections of Popes. ^p *Leo Frangipani* forbid the Cardinals to proceed to an Election of a Pope, till three Days after the Death of the latter. He had a mind to have *Lambert* Bishop of *Ostia* elected, and the People desir'd the Cardinal of *St. Stephen*. The Cardinals had their Eyes upon *Thebaut*, Cardinal-Priest, by the Title of *St. Anastasia*, gave him their Votes, and

^o Epist. Pont. Rom. int. act. Cons. t. 10.
Vatic. ap. Bar. ad an. 1124.

^p Pandulf. & Cod.

proclaim'd

proclaim'd him by the Name of *Celestin II. Frangipani* finding that the People did not approve that Election, propos'd *Lambert*, who was immediately proclaim'd Pope by the Voice of the People and Clergy, cloath'd with the pontifical Habits, and nam'd *Honorius II.* In order to get the Suffrages of the Cardinals, he put off the pontifical Habits, and remitted the Election to their Judgment, which they confirm'd; so that he continued peaceable Possessor of the holy See, and govern'd for the space of five Years, and two Months. ^q In the Year 1125 he excommunicated *Frederick* and *Conrad*, Nephews to the Emperor *Henry V.* who had a mind to possess themselves of the Empire, to the Prejudice of *Lotharius* Duke of *Saxony*, elected the same Year King of *Germany* after the Death of *Henry V.* In the Year 1125 *Honorius II.* declar'd War against *Roger* Duke of *Sicily*, who endeavour'd to get Possession of the Duchies of *Calabria* and *Apulia*, without paying Homage to the holy See, and excommunicated him the following Year.

^r After the Death of *Honorius II.* the Cardinals about him elected the same Day (the 14th of February, 1130) *Gregory*, Cardinal of St. *Angelo*, who was nam'd *Innocent II.* At the same Time *Peter of Leon*, Cardinal, formerly Monk of *Cluni*, got himself elected in the Palace of St. *Mark*, by other Cardinals, and took the Name of *Anacletus*. His Party was the strongest; and *Innocent* was obliged to retire to *Pisa*. ^s *France* acknowledged him in an Assembly held at *Etampes*. He fled to that Kingdom, and was very well received by *Lewis the Big*. *Henry I.* King of *England*, did likewise own him: He had a Conference with *Lotharius* at *Liege*. But that Prince insisting upon the Restitution of the Investitures, they parted without coming to any Conclusion, unless that *Lotharius* promis'd to come to *Rome* to establish him, provided he would crown him Emperor. This was executed in the Year 1133. ^t But *Lotharius* was no sooner gone, but the Anti-Pope *Anacletus* drove *Innocent* from *Rome* the second time. ^u This last did again retire to *Pisa*, where he held a Council in 1134. ^v Of all the Princes, *Roger of*

^q *Otto Friking.* l. 7. c. 17.

^r *Sugard. vit. Lud. Grosf.*

^s *Chron. Manu.* t. 4. *Duch.*

^t *Sugard. nbi sup. Ed. Pith. Chron.*

Magdeb. M. C. ap. Mab. pref. in Bern. n. 41. & seq. ^u ^v *Otto Fri-*

Fring. l. 7. c. 18.

^w *Bernard. Ep. 1. 30.*

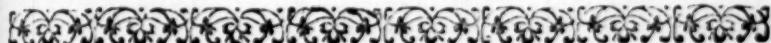
^x *Vit. Bern.* l. 2. c. 6.

Sicily

Sicily was the only one who adhered to Peter of Leon. He died in the Year 1138, and his Party put in his Place Gregory, Cardinal, to whom they gave the Name of Victory. This last soon quitted the Party, delivered himself to Innocent in 1139^z, and renounced the Pontificate. Innocent held a general Council at the Lateran, in which the Favourers of Peter of Leon were condemned, and the Ordination made by that Anti-pope declared null. Some time after, Pope Innocent was taken by Duke Roger, and obliged, by way of Accommodation, to grant him Sicily, Apulia, Calabria, and the Principality of Capua, with the Title of King. ^b The Emperor Lotharius dying the 3^d of December, 1138, Conrad Duke of Franconia was elected in his Place^c. Pope Innocent died also in 1143, on the 24th of September. The same Day Cardinal Guy, by the Title of St. Mark, was elected by the Cardinals, and proclaimed by the Name of Celestine II^d. He died on the 8th of March next Year, and was succeeded by Gerard Cardinal of the Holy Cross, who took the Name of Lucius II. ^e His Pontificate was disturbed by the War which Roger Duke of Sicily declared against him, (with whom however he made a Truce) and by some revolting Romans, who would needs support the Authority of their Senators. He died of Grief, according to some, or was kill'd, according to others, by the Blow of a Stone, about the end of the first Year of his Pontificate, the 26th of February, 1145. ^f Bernard, a Native of Pisa, Abbot of St. Anastasius, Scholar to St. Bernard, was elected in his Place by the Cardinals, by the Name of Eugenius III. The People would have had him to confirm the Authority of the Senators. That he might not be constrain'd to do it, he retir'd to Forfa, where he was proclaim'd and consecrated Pope^g. He return'd to Rome, but was soon driven from thence by the Party of Jordanes, who had taken the Title of Patrician. ^h Eugenius excommunicated him, and with the Assistance of the Militia of Trvoli, constrain'd the

^y Ib. c. 7.^z Bernard. Ep. 17. c. 7.^a To. 10. Conc.^{p. 999.}^b Chron. Benev.^c Otto Frising. l. 7. c. 20, 22, 27.^d Cod. Vatic. ap. Bar. an. 1144.^e Lue. II. Ep. 1.^f Vit. S. Bern. III. c. 7. n. 23.^g Cod. Vatic. ap. Bar. an. 1145.^h Otto Frising. l. 7. c. 31, & 34.

Romans to make Peace, to abolish the Dignity of Patrician, and to receive a Prefect, and Senators, whom he should chuse to govern in his Name. This Accommodation being made he return'd to *Rome*; ¹ but the Romans not observing the Conditions of the Peace, *bona fide*, and beginning their Revolts anew, *Eugenius* was oblig'd to fly to *Tivoli*, from whence he retir'd to *Pisa*, and from thence went to *France*. ² He was very well receiv'd there by King *Lewis*, and held several Councils for the Crusade, and continu'd there above a Year. ³ He return'd to *Italy* about the end of the Year 1148, and after having maintain'd several Combats, he made himself Master of St. Peter's Church, in 1150. He died at *Tivoli* the 8th of *July*, 1153. ⁴ The Emperor *Conrad* died the Year before, and *Frederick* succeeded him.



C H A P. V.

The Succession of the Popes and Emperors from 1150, to the End of the Century.

TO Pope *Eugenius III.* succeeded *Conrad*ⁿ, a Roman, Abbot of St. *Anastasius*, in the Diocese of *Velitra*, and afterwards Cardinal of St. *Sabina*, who was elected the 10th of *July*, 1153, and named *Anastasius IV*. He was but one Year and some Months in the Holy See; for he died the 4th of *December* 1154. ^o He was succeeded by *Adrian IV.* an Englishman, who before his Promotion call'd himself *Nicolas Brezpiarius*; he had been made Cardinal by *Eugenius III.* ^p In the beginning of his Pontificate *Arnoul* of *Brescia*, and his Followers, rais'd some Troubles in *Rome* against him. *Adrian* laid the City of *Rome* under an Interdict till the *Romans* had drove out *Arnold* and his Followers; who were

¹ *Cod. Vatic. apud Baron.*

^k *Vit. S. Bern.* l. 2. c. 8.

¹ *Ib.* l. 4. c. 7.

^m *Otto Frising.* l. 7.

ⁿ *Vit. Pont. Rom.*

Hist. Germ. Script.

^o *Guilielm. Neubrig.* l. 2. c. 6.

Vatic. ap. Bar. n. 1155.

^p *Cod.*

oblig'd to fly, and retir'd to Otricoli in Tuscany, where they were kindly receiv'd by the People, who look'd upon Arnold as a Prophet^q. But he was soon seiz'd and delivered to the Prefect of Rome, who caus'd him to be burnt, and his Ashes to be thrown into the Tiber, for fear the People should honour him as a Saint. ^r Adrian crown'd Frederick Emperor, who was at Rome, and excommunicated William King of Sicily; but he soon made Peace with him, and fell out with the Emperor, by refusing to confirm him whom the Emperor had elected Archbishop of Ravenna. The Emperor forbad his Subjects to go to Rome, ^s and the Pope threaten'd to excommunicate him; but he died soon after, the 1st of September 1159. ^t After his Death there was a Schism between Roland Cardinal of S. Mark, who was elect'd by twenty three Cardinals, and nam'd Alexander III. and Octavianus, who was elect'd by another Assembly of three Cardinals, of whom he had but two Votes. This Octavianus did likewise take the Title of Pope, and was nam'd Victor, put himself in Possession of the holy See by Force, and kept Alexander and his Cardinals in the Fortress for the space of nine Days. Alexander was after that transported to a Castle on the other side the Tiber. But the People of Rome making an Insurrection, he was deliver'd, brought to Rome, and consecrated. The two Contenders address'd the Emperor, who was then besieging Cremona: "He appointed them to come to Pavia, to be judged there by a Council. Octavianus came thither; but Alexander refus'd to appear. The Council, consisting of fifty Archbishops or Bishops, and abundance of Abbots, gave Judgment in Favour of Octavianus, declar'd the Election of Alexander null, and excommunicated him and his Adherents^u. Alexander being inform'd of what had pass'd at Pavia, excommunicated Frederick. ^v The Kings of France and England declar'd for Alexander; nevertheless Frederick caus'd the Judgment of the Council of Pavia to be confirm'd in an Assembly held in 1161. at Lodi. ^w Alexander fled to France, and was there

^q Otto Frising. l. 2. c. 10. gest. Frider. 1. 28. c. 2. n. 1159. p. 1387. mon. an. 1160, & 1162.

^r Hadr. Ep. 3, 5, & 6.

^s Radev. l. 2. c. 54. & seq.

^t Johan. Sarish. Ep. 64, & 65.

^r Bar. sup. Gulielm. Tyr. Cod. Vatic. ap. Baron.

^v To. 10. Conc.

^w Robert. De-

receiv'd

receiv'd by the Kings of France and England. Frederick propos'd to the King of France that the two Contenders should come to *Avignon*, there to be judged by a Council of Italian, French and German Bishops: But Alexander not regarding the Emperor, would not come there, nor did the Bishops of France go there neither. ² Alexander held a Council at *Tours* in 1163, where he renew'd the Anathema's against *Octavianus* and *Frederick*. ³ Next Year *Octavianus* died, and his Partizans put in his Place *Guy of Crema*, who took the Name of *Paschal III.* but the *Italians*, and some *German* Bishops, declaring for *Alexander*, he returned to *Italy*, and made his Entry into *Rome* in the Month of November 1165. *Frederick* caus'd *Paschal* to be acknowledg'd in *Germany*, came with an Army into *Italy*, defeated the *Romans* in a Battle, and took part of *Rome*; but Sicknes coming into his Army, oblig'd him to withdraw speedily. ⁴ *Alexander* being deliver'd from Danger, pronounc'd a Deposition against *Frederick*, in a Council at the *Lateran* in 1168. However *Paschal* continued in Possession of St. Peter's Church, and *Alexander* was forc'd to retire to *Beneventum* and *Frescati*. *Paschal* died in the Year 1170, and those of his Party substituted in his Place *John Abbot of Struma*, by the Name of *Calixtus III.* ⁵ *Frederick* supported him also, but getting the worst in a Battle which he fought in *Italy*, he made his Peace with *Alexander*, promis'd to obey him, and renounc'd the Faction of *Octavianus*, *Guy*, and *John of Struma*⁶. Some time after *Alexander* was recall'd to *Rome* by the Senate and People, and continued in peaceable Possession of the holy See; but he did not enjoy it long, for he died on the 27th of *August*, 1181. *Humbold*, a Native of *Lucca*, was elected in his Place, and surnam'd *Lucius III.* He was driven from *Rome* by the Senators, and retir'd to *Verona*, where he died on the 25th of November, 1185. ⁷ *Lambert* Archbishop of *Milan* was put in his Place, and nam'd *Urban III.* He had some Differences with the Emperor about the Lands left by the Prince

² To. 10. Conc. p. 1424. ³ Acta Alex. III. ap. Bar. an. 1164.
 & seq. ^b Otto Moron. p. 8423. Chron. Saxon. ^c Chron. Johan.
 de Cece. Gen. an. 1168. ^d Acta Alex. III. ap. Baron. an. 1176.

^e Arnol. Lubec. chron. Slav. l. 3. c. 16.

cess Matilda to the Church of *Rome*. ^f The Emperor held an Assembly in *Germany*, in 1186, to support his Rights. The Pope, irritated at the Letter which that Assembly wrote to him, would have excommunicated the Emperor, if Death had not prevented it, which happen'd on the 17th of October, 1187. ^g Next Day, *Albert*, Cardinal-Priest of *St. Laurence*, and Chancellor of the Church of *Rome*, was put in the holy See, and took the Name of *Gregory VIII*. His Pontificate did not last two full Months; and after twenty Days Vacancy the holy See was fill'd by *Paulinus* Cardinal of *Palestrina*, who was elected the 6th of *January*, 1188, and call'd *Clement III*^h. Under his Pontificate the Christian Princes listed themselves in the *Crusado*, in order to recover the Places which *Saladin* had conquer'd from the Christians in the *East*. The Emperor *Frederick*, *Philip* King of *France*, and *Richard* King of *England*, went thither. The first was crown'd in the Year 1190. His Son *Henry* succeeded him. *Clement III.* died the 10th of *April*, 1191. *Hyacinthus* Cardinal of *S. Sabina* succeeded him, by the Name of *Celestin III*. *Henry* came to *Italy*, and oblig'd that Pope to crown him Emperor. The Pope did afterwards excommunicate him, because he kept *Richard* King of *England* Prisoner, in his Return from the holy Land. *Henry* died excommunicated at *Messina*, in 1197. After his Death, *Frederick*, *Henry's* Son, was crown'd King of *Sicily*. The Empire was disputed betwixt *Philip*, *Henry's* Brother, and *Otho* Duke of *Saxony*. ^k *Celestin* died on the 8th of *January*, 1198. *Innocent III.* succeeded him.

These Popes wrote a great many Letters; but since the Subject of them are either the Affairs we have been speaking of, or private Affairs, which do not concern General History, I think it needless to give a particular Account of them here; and therefore let us proceed to other Matters.

^f Ib. c. 17.^g Ib. c. 18.^h Chron. Recisich. an. 1188.ⁱ Chron. Recisich. an. 1190. app. ad Radev.^k Ann. Aquinc.

an. 1197.

C H A P. VI.

Of the Heresies that prevail'd in the Twelfth Century.

IN¹ the beginning of the preceding Century, there were discovered in several Places of the Kingdom of France Hereticks accus'd of impious Doctrines, who openly attack'd the Sacraments of the Church, and despis'd its most holy Ceremonies. The Severity us'd against such as were found out, did not hinder the increasing of that Sect, and the spreading of that or the like Doctrines in the Kingdom; so that in this Century abundance of Hereticks appear'd, ^m whose principal Aim was to turn Men from receiving the Sacraments, and to overthrow the Order of the Hierarchy, and the Discipline of the Church.

ⁿ The first that appear'd were *Peter de Bruis*, and an Hermite call'd *Henry* his Disciple: They began to dogmatize in *Provence*, from whence the latter came to *Lausanne*, and afterwards went to the Country of *Mans*. The Shew of Sanctity which appear'd in this Man, and his Companions, got them a favourable Reception both from the Bishop and People. *Henry's* Preaching got him the general Applause; ^o but *Hildebert* Bishop of *Mans*, who had suffer'd himself to be impos'd upon, after his Return from *Rome*, convicted him of Ignorance and Imposture: This fell out about the Year 1110.

While *Henry* was preaching in *France*, *Peter de Bruis* published his Errors in *Provence*. He condemned the Baptism of Infants, and re-baptized the Adult; he caus'd the Churches and Altars to be thrown down, and broke the Cross. He did not approve the Celebration of Mass; and taught that Alms and Prayers were of no use to the Dead: A Doctrine so seditious rais'd great Troubles in Church and State: Nothing was seen in *Provence* but re-baptized Christians,

¹ *Glab.* l. 3. c. 5.*Biblioth. Clm.* p. 1120. & seq.^m *Bernard.* Ep. 241.^o *Analelt.* t. 3. p. 312.ⁿ *Petr. Vener.*

Churches

Churches prophan'd or destroyed, Altars over-turned, and Crosses burnt. The Laws of the Church were publickly violated, the Priests beat, maltreated, constrain'd to marry, and the Ceremonies of the Church abolish'd. Those Disorders excited the Zeal of the Bishops of that Country, who with the Assistance of the Princes drove away those Hereticks, and put a Stop to the Rage of their Followers. ^P Peter de Bruis from thence went to *Languedoc*, where he published the same Errors in *Toulouse*, and other Cities, 'till he was seiz'd and burnt alive at St. *Giles's* in *Languedoc*.

Henry his Disciple, who was returned, after having been banish'd from *Mans*, preached the same Doctrine, ^q and added new Errors thereto; so that in a short time the whole Country was infected with those detestable Maxims. Cardinal *Alberick* Bishop of *Ostia*, and Legate of the Holy See, brought St. *Bernard* into that Country, put a stop to that Doctrine, and recovered the People by his Sermons and Miracles. ^r There were also Hereticks at *Perigueux* at the same time, who taught almost the very same Errors, and *Tanchelm*, or *Tanchelin*, published such like in *Flanders*. This Heresy was set up at *Cologne*, and spread as far as the Diocese of *Toul*. ^s We find just such Hereticks in *Italy*, who took the Name of *Cathari*, whose Opinions were full of Extravagancies. They all denied the Necessity of Baptism, and the real Presence of the Body and Blood of Jesus Christ in the Eucharist. ^t Some of them went farther, and attack'd the Divinity of Jesus Christ, and the other Mysteries: There were likewise some of them who went into *Manicheism*.

^u Arnold, a Native of *Brescia*, who came from *Italy* to *France*, taught almost the same Errors touching Infant-Baptism, and the Eucharist. He likewise attack'd the Clergy upon an Article which touch'd himself, by maintaining, that Ecclesiasticks ought to have no Property. I have already said, that having gone to *Rome*, he had a great number of Disciples there, and that having been driven

^P Petr. Vener. Bibl. Clm. p. 1117.

^q Bernard. vit. l. 3. c. 6.

^r Analect. t. 3. p. 407.

^s Vit. S. Galdr. ap. Boll. 18. Apr.

^t Ghibert. vit. sua l. 3. c. 16.

^u Otto Frising. l. 2. Frider. c. 20.

from

from thence, he was taken and burnt alive*. Thirty of these Hereticks going from *France* into *England* towards the Year 1160, did likewise propose to sow their Doctrine there, but they were seiz'd and exterminated. They were called *Publicans*.

* The Hereticks we have been speaking of, were condemned in the Council of *Toulouse* in 1116; ^a in the General *Lateran* Council, held under *Innocent II.* in 1139; in an Assembly of Bishops held in *England*, at *Oxford*, in 1160^a; and in a Council at *Tours* in 1163^b. Their Number encreasing in *Languedoc* and *Gascony*, they were legally condemned at *Lombes* in 1176, and at *Toulouse* in 1178^c. They retir'd to *Albi*, from whence they were call'd *Albigenses*^d. There were at the same time in those Provinces *Banditti*, without Truth or Law, who over-run the Country, ravag'd, pillag'd, and massacred, without Distinction of Quality, Age or Sex, and particularly attack'd Churches and Monasteries. They had different Names. That Contagion spread it self in several Provinces, both on this and the other side the *Loire*, and the most severe Punishments, both spiritual and corporal, were exercis'd in order to extirpate them.

* There was in the same Century a certain Visionary, who was presented to Pope *Eugene III.* and to the Council of *Rheims*: He was a *British* Gentleman, call'd *Son of the Star*, and so ignorant, that hearing in the Church those Words sung, *Per eum qui venturus est judicare vivos & mortuos*, imagined and taught, that it was he who was to judge the Quick and the Dead. He was followed as a great Prophet. Sometimes he marched with a great Multitude of People, sometimes he hid himself, and then appeared more glorious than before. The Archbishop of *Rheims* having caus'd him to be seiz'd, presented him before the holy Father and the Council. His Answers, that were full of Fanatical Reveries, made him be treated as a mad Man, and

* *Galil. Newbr.* l. 2. c. 13.
p. 1008. ^a *Ib.* p. 1404.

^b *Ib.* p. 1419.
1470. ^c *Roger.* p. 573. & seq. *annal.* & *Rob. de Monte an. 1178.*

^d *Act. Conc. Rem.* t. 10. *Conc.* p. 1114. ex. *Ott. Frising.* *Fridcr.* l. 1.
c. 54. & alij's.

^y *To. 10. Conc.* p. 856.

^z *Ib.*

^c *Ib.* p.

to be shut up in a very close Prison, where he died soon after. Several of his Disciples, yet more senseless than he, chose rather to suffer the Flames than recant.

It is surprizing that such extravagant Errors as these could make so little Progress in so little Time; but that which very much contributed thereto, was the Slackness of the Discipline of the Church, the Avarice and Voluptuousness of Ecclesiasticks, the common Abuse of the Sacraments, the Credulity and Ignorance of the People, the seeming Virtues of those new Preachers, and the Desire of Reformation, which serv'd for a Pretence to make Way for these new Opinions.



C H A P. VII.

Of S. Bernard, venerable Peter, Abaelard, and Gilbert of Porrée.

THERE were also some other Disputes in the West betwixt ^f S. Bernard Abbot of Clairvaux, Peter Abaelard Monk of Cluni, Gillebert of Porrée Bishop of Poitiers, and even betwixt S. Bernard and venerable Peter Abbot of Cluni. The Recital of those Differences being connected with the History of the Life and Actions of those Authors, I shall give you both at the same time. This is one of the most curious Parts of Church History.

^g S. Bernard was born in 1091 at Fontaines a City of Burgundy, of which his Father Tescelin was Lord. His Mother Eleætra, Daughter to the Count of Montbar, had seven Children, six Sons and one Daughter, whom she brought up christianly. St. Bernard and his Brothers left their Father's House in 1113, and went to Citeaux to take on the Monastick Habit. The Monastery of Citeaux had been founded fifteen Years before, by Robert Abbot of Molesme. Stephen

^f *Bernard. Vit. & Oper. per Mabill. Ed. 1690.
Bern.*

^g *Gulielm. vit. i.*

Harding did then govern that Monastery, which was reduced to a small Number of Religious. St. *Bernard* entring into it with thirty Companions, encreas'd the Number and Zeal of the Religious of that Order, which began to be aggrandiz'd by the establishing of several other Monasteries. St. *Bernard* and his Brothers were sent to *Clairvaux*, where he establish'd a Monastery, whereof he was Abbot himself. The Reputation of St. *Bernard* drew thither a great Number of Persons from all Parts, who dedicated themselves wholly to God. At the same time many Religious went out of it, to go and settle themselves in other Monasteries, where they lived with the same Regularity. St. *Bernard* had the general Inspection over all those Monasteries. The Learning and Virtue of that Saint were too bright to remain long buried or shut up in Cloysters. They soon rendered him so famous in the Church, that there was no Affair of Consequence, but he was employ'd in it. ^b He was call'd to the Councils of *Troyes* and *Chalons*, which were held by *Matthew* Cardinal-Bishop of *Albany*, the former in 1128, and the latter in 1129; and to the Assembly which the King of *France* call'd together at *Etampes*, upon the Account of the Schism betwixt *Innocent II.* and *Peter of Leon*, to determine which of the two should be acknowledg'd ⁱ. St. *Bernard* strenuously supported the Cause of *Innocent*, made *Henry King of England* acknowledge him, followed him into *Germany*, and was present at the Conference which his Holiness had with the Emperor at *Liege*. He spoke with Freedom against the Demand which that Prince made to the Pope, to re-establish the Investitures. Upon his Return from *Liege*, the Pope held a Council at *Rheims* in 1131; when that Council was ended, St. *Bernard* visited the Abbeys of *Cluni* and *Clairvaux*. ^k Next Year he accompanied the Pope into *Italy*, and was sent to *Germany* to make Peace betwixt *Conrad* and *Lotharius*. He assited at the Council of *Pisa* in 1134. After the Conclusion of that Council the Pope sent him to *Milan*, to reconcile the People of that Place to Pope *Innocent*. He was received there with all the

^b To. 10. Conc. p. 932.

ⁱ Ann. Bonnev. l. 2. vit. Bern. c. 2.

^k Vis. Bernard. l. 4. c. 3. n. 14.

Marks of Honour, and quickly reduc'd that City under the Pope's Obedience. He had no sooner returned to *France*, but he was oblig'd to quit his Monastery, in order to go to *Guienne* with the Pope's Legate, in order to bring the Duke of that Province under the Obedience of the Holy See, and to restore the Bishops of *Poitiers* and *Limoges*, whom that Duke had expell'd. He vanquish'd the Obstinacy of that Prince by an Action surprizingly bold, by shewing him the holy Sacrament, and threatening him in the Name of God with the most terrible Punishments, unless he would be reconciled with the Bishop of *Poitiers*, and submit to the Pope. In 1137. he was recalled into *Italy* by the Pope, to quell the Remains of *Peter of Leon's* Party. He went thither, and after having gain'd over several of *Leon's* Party to *Innocent*, he was deputed to go to *Roger Duke of Sicily*, who was the only Prince that continued to support *Peter of Leon*, to defend the Cause of *Innocent*, against Cardinal *Peter of Pisa*, who intended to support *Peter of Leon's* Cause. He enter'd into Conference with him, and made him change his Opinion and Party. After the Death of *Leo*, he was put in his Place, made his Addresses to *St. Bernard*, in order to obtain his Pardon from *Innocent*. The Schism being extinct, *St. Bernard* returned into *France*, and after his Return he sent some of his Religious to *Rome*, to live in the Monastery of *St. Anastasius*, which was newly rebuilt. One of them called *Bernard*, who had formerly been Official of the Church of *Pisa*, was chosen for their Abbot. He was afterwards Pope, as I have already said, by the Name of *Eugenius III.*

¹ It was at that time that *St. Bernard* attacked the Errors of *Abaelard* in the Council held at *Sens* in 1140.

The Adventures of *Peter Abaelard* are so famous, that though one would wish to conceal, it would be impossible not to have the Curiosity to know them; they are no less diverting than extraordinary. He himself has given us the History of his own Life, and what happen'd to him. ^m He was born in a Town call'd *Palais*, three Leagues from *Nantes*. He had a great Inclination to Philosophy from his Youth.

¹ To. 10. Conc. p. 1018.

^m *Abaelar. Ep. 1. de calam.*

In order to study it throughly, he left his own Country; and after having frequented several Schools he came to *Paris*, where that Science was in vogue, and took for his Master *William of Champeaux* Arch-Deacon of *Paris*, the most famous Professor of that Time. They fell out, and *Abaelard* through Emulation went first to teach at *Melun*, and afterwards at *Corbeil*. His Infirmities obliged him to return to his own Country. So soon as he had recover'd his Health, he went to *Paris*, found that *William of Champeaux* was made Canon of *St. Victor*, and that he professed there: *Abaelard* began his Disputes there against his Master, in Logick; but was obliged to yield to him, and went again to *Melun*, to profess Philosophy. He soon came back to *Paris*, and had Lectures at *St. Genevieve*. He got a great many Scholars there. He made a second Journey to his own Country after his Father's Death; and when he return'd to *Paris*, he found that *William* was made Bishop of *Chalons*. *Abaelard* went to *Laon* to study Divinity, under *Anselm* Canon and Dean of that City, who taught it there with Reputation. *Abaelard*, who still must needs surpass his Masters, presently undertook to give Lectures upon the Scripture. *Anselm* got an Order to make him discontinue them. And so he was obliged to return to *Paris*, where he profess'd peaceably for some time, continuing to explain the holy Scripture. In a short time he acquired a great Reputation, and gain'd a great deal of Money; but he met with an Adventure which rendred him unhappy all the rest of his Life. He taught a young Woman call'd *Heloissa*, Niece to *Fulbert* Canon of the Church of *Paris*. She being handsome and well shap'd, he fell in Love with her, as she likewise did with him. The Uncle being informed of their Familiarity, put *Abaelard* out of his Family. *Heloissa* acquainted *Abaelard* that she was with Child. *Abaelard* run away with her, and carried her into his own Country disguis'd like a Nun, where she was brought to Bed of a Son, who was nam'd *Astrolabe*. *Abaelard*, to appease the Uncle, promis'd to marry his Niece. He brought her back to *Paris*, and married her. The Marriage was kept private, because he had a Canonship, which would have been taken from him if the Marriage had been discover'd. *Heloissa* her self took Pains to conceal it; and at laft, to remove all

Suspicion, retired into the Monastery of *Argenteuil*, where she put on the Habit of a Nun. The Uncle and her Relations, to be reveng'd on *Abaelard*, surpriz'd and punish'd him, by depriving him of those Parts by which he had offended them. After so sad an Adventure, *Abaelard* embraced a Monastick Life, and persuaded *Heloissa* to do the same. Both of them took on that Profession at the same time; *Abaelard* at St. *Denis*; and *Heloissa* at *Argenteuil*. The Disgrace of *Abaelard* did not hinder several Persons to go and see him at St. *Denis*, and to beg Lessons of him. The Abbot and the Religious made use of that Pretext to send him to hold his Schools in one of their Houses, in order to be delivered from the Reproaches which he used to them upon the Account of their Irregularities and Disorders. His Reputation drew so many Scholars there from all Parts, that the Place where he liv'd was not sufficient to lodge them, nor the Country to feed them. He taught them the *Belles Lettres* and Divinity. This great Concourse drew upon him the Envy and Jealousy of other Masters. ⁿ The Treatise which he composed upon the Unity of God, and the Trinity, gave occasion to his Adversaries to accuse him of Error. *Alberick* and *Lutulphus*, who taught at *Rheims*, excited *Rodolphus* Archbishop of *Rheims* against him, who having call'd *Canon Bishop of Palestrina*, the Pope's Legate in *France*, held a Council at *Soissons* in 1121, and order'd *Abaelard* to come there, and bring the Book which he had composed about the Unity of God, and the Trinity. He obey'd, presented his Book to the Pope's Legate, and submitted himself to his Judgment. He was obliged to throw his own Book into the Fire, and was condemn'd to be for ever shut up in a Monastery. The only Reason for so severe a Judgment was, that when he was a Monk he had presumed to teach publickly, without leave from the Pope or the Church; for they did not at all enter into the Discussion of the Errors whereof he was accused. He was shut up in the Monastery of St. *Medard* of *Soissons*; but a few Days after he was sent back to his own Monastery o St. *Denis*. ^o There he advanc'd, that St. *Denis* of *France*

ⁿ *Abaelar. de calam. c. 9. & to. 10. Conc. p. 885.*
Edit. *Duchesn.*

^o *Id. p. 26.*

was

was not the *Areopagite*. This Proposition made the Abbot and the Religious of the Abbey his Enemies; ^P so that *Abaelard* not thinking himself safe in that Place, ran away in the Night, and went to the Territories of *Thibaud Count of Champagne*, and liv'd at *Provins* an Inn of the Monks, the Prior whereof was his Friend. He obtain'd leave to live where he pleased, and so he retir'd to a Solitude of *Troyes*, where he built a Chapel in a Field which was given him by some private Persons of the Place, with the Consent of the Bishop of *Troyes*. He was no sooner settled there, but he was followed by a great Number of Scholars, who built Cells around his Dwelling. Those Scholars built a Church for him, which was dedicated to the Holy Trinity, and called the *Paraclet*. His Enemies not being able to bear his Establishment, stirr'd up St. *Norbert* and St. *Bernard* against him. Those two Men decried his Faith and Manners before the Ecclesiastical Powers. ^q In order to shelter himself he accepted of the Abbey of St. *Gildas of Ruis* in the Diocese of *Nantes* in *Bretagne*, and gave to *He-loissa* the Church of *Paraclet* and its Dependencies. This Donation was confirmed by the Bishop of *Troyes*, and Pope *Innocent II.* and soon after, that Convent, which in the Beginning was very poor, was enrich'd by the Liberalities of the Faithful. *Abaelard* often visited that Abbey, and continued to have a Correspondence by Letters with *He-loissa*.

From the Year 1121, that *Abaelard* had been obliged in the Council of *Soissons* to throw his Theological Books into the Fire, he was not disturbed for his Doctrine, although he continu'd to teach and write the same Things. ^r The first that renew'd the Accusation of Errors against him was *William Abbot of St. Thierry*, who having read two Theological Books written by *Abaelard*, and found Propositions in them which made him uneasy, and which he believ'd were contrary to sound Doctrine, inform'd *Jeffery Bishop of Chartres* and St. *Bernard Abbot of Clairvaux* of them, in the Year 1139. ^s St. *Bernard* read *Abaelard's Book*, and ex-

^P Ib. p. 28. & seq.

^q Ib. p. 47.

^r Int. *Bernard.* Ep. 326.

^s *Bernard. vit.* c. 5. n. 13.

horted

horted him to retract his Errors. The Warning he gave him in private not availing any Thing, he inform'd against him to Pope *Innocent II.* accusing him of making Degrees in the Trinity, as *Arius* had done; of preferring Free-Will to Grace, with *Pelagius*; and of dividing Jesus Christ, with *Nestorius*, by excluding him out of the Number of the Persons of the Trinity. ⁴ *Abaelard* finding he was thus accused, address'd himself to *Henry* Archbishop of *Sens*, and desir'd him to cause St. *Bernard* to come to the Council which he was to hold, that so he might confer with him upon the Errors that he imputed to him. That Council was held at *Sens* in 1140. ⁵ There St. *Bernard* accused *Abaelard* in Form, produc'd his Books, related the erroneous Propositions which he had extracted out of them, and press'd *Abaelard* either to deny he had wrote them, or if he own'd them, either to prove or retract them. *Abaelard*, instead of defending himself, appeal'd to *Rome*. ⁶ The Bishops of the Council condemn'd his Opinions, and wrote to the Pope, desiring his Confirmation of that Judgment. ⁷ The Pope answer'd them, that he condemn'd those Propositions of *Abaelard* which they sent him; that he enjoined him perpetual Silence, and that he judg'd the Followers and Defenders of those Errors deserv'd to be excommunicated. ⁸ *Abaelard* wrote a very humble Apology in his own Justification, in which he disown'd the bad Sense which had been put upon his Propositions, and set out for *Rome*; but coming to *Cluni*, he was stop'd there by the venerable *Peter Abbot* of that Monastery^b. He made his Peace with St. *Bernard*, and continu'd at *Cluni*. ^c Towards the end of his Days, finding himself overwhelm'd with Infirmities, he was sent to the Monastery of St. *Marcellus* at *Challon* upon the *Soane*, where he died in 1142, in the sixty third Year of his Age. But we must return to St. *Bernard*.

^d He was enjoyn'd, under the Pontificate of *Eugenius III.* to preach up the *Crusade*, at the Solicitation of *Lewis the*

^a *Bernard. tract. error. Abaelar. c. 1. n. 2. &c. 3.* ^e *Id. Ep. 189.*
n. 4. & vit. l. 3. c. 5. ^f *To. 10. Conc. p. 1019.* ^g *Bern.*
Ep. 189. n. 4. & 337. ^h *Ep. 194. int. Bernard.* ⁱ *Int. A-*
bael. op. p. 330. ^j *Petr. Clun. l. 4. Ep. 4.* ^k *Id. ib. Ep. 21.*
^d *Bern. vit. l. 3. c. 4. & Ep. 363. al. 322.* ^l *Younger,*

Younger, having receiv'd that Order from the Pope. * He assist'd at three Councils held in 1147. at *Esamps*, *Auxerre* and *Paris*. † The same Year he was carried into *Aquitain* by *Alberick* Cardinal-Bishop of *Ostia*, to attack the Followers of *Henry*; he confounded them both by his Sermons and numerous Miracles. § In 1148. he convicted *Gillebert* Bishop of *Poitiers* of several Errors, in a Council held at *Rheims*, and oblig'd him to retract.

These were the Errors of this Bishop, and thus he was discover'd and condemn'd. ^h *Gillebert* of *Porrée*, a Native of *Poitiers*, after having taught Divinity in that City, was elected Bishop of it in 1141. He had had the most able Divines of his Time for his Masters. *Hilarius* of *Poitiers*, *Bernard* of *Chartres*, *Anselm* and *Rodolphus* of *Laon*. But as it is difficult not to go astray, when one would philosophize too nicely upon Mysteries, ⁱ so he advanced in his Commentaries upon the *Psalms*, upon St. *Paul's* Epistles, and upon the Works of *Boethius*, rash Propositions about the Deity. He was particularly accused of maintaining four Points, *viz.* I. That the Divine Essence was not God. II. That the Properties of the Divine Persons were not the Persons themselves. III. That the Divine Persons are not an Attribute in any Sense. IV. That the Divine Nature was not incarnated; and two others which were look'd upon as of less consequence, *viz.* That none but Jesus Christ can merit, and that none but the Elect are truly baptiz'd. *Gillebert* continuing to maintain this Doctrine, and having advanc'd those Propositions in a Discourse he made to his Clergy, the two Archdeacons of his Church, *Arnaud* and *Calon* accused him to Pope *Eugenius III.* who was then at *Siena*, just about to go into *France*. The Pope deferred the Examination of that Affair till such time as he should be in *France*. The Examination of *Gillebert's* Doctrine was begun at *Auxerre*, in an Assembly held there in the beginning of the Year 1147, and continu'd in another Assembly held at *Paris* about *Easter* the same Year. *Gillebert* appear'd at this last before the Pope, Bishops and other Prelates of the Af-

* To. 10. Conc. p. 1104.
p. 1117.

^f Vit. l. 3. c. 6.

^h *Mabill. prefat. in Ber.* n. 58.

l. 1. *Fridr.* c. 46, 50.

§ To. 10. Conc.

ⁱ *Otto Friking.*

sembly.

sembly. * Two Doctors, *viz.* Adam of *Petit-Pons* a Canon of Paris, and Hugh of *Champfleuri* Chancellor to the King, did attack him vigorously. St. Bernard was the first and chief of his Accusers. Gillebert denied he had maintain'd those Opinions that were imputed to him. They disputed long upon this Question, *viz.* Whether that which made God the Father, was different from that which made him God; and whether we could say the three Persons of the Trinity were three particular Beings? Seeing they had not Gillebert's Commentary upon the Works of *Boethius* in their Hands, the Judgment of that Contest was remitted to the Council of *Rheims*, which was held about Lent the following Year. In the mean while Gillebert having sent his Book to the Pope, *Gotescalchus* Abbot of St. *Eloi*, of the Order of St. *Augustin*'s Friars, drew out of it some Propositions which he thought erroneous, and thereto joyn'd some Passages out of the Fathers, contrary to those Opinions. This Memorial was put into the Hands of St. Bernard, who brought it before the Council, consisting of the Pope, Cardinals and Bishops of *France*, *Germany*, *England*, and *Spain*. St. Bernard made Gillebert own, That he taught, that the Essence of God, his Divinity, his Wisdom, &c. is not God, but the Form by which he is God; and vigorously attack'd that Proposition. From that Proposition he went to a second, *viz.* That one only God is not the three Persons, nor the three Persons one only God. Gillebert maintain'd that Proposition, as he had done the former. After a long Dispute, the Cardinals who favour'd Gillebert, said they would judge that Affair. The Archbishops and Bishops being with good Reason displeased at the Cardinals desiring to take the Judgment of that Affair to themselves, went next Day to see St. Bernard, and together with him drew up a Confession of Faith, contrary to the Errors of Gillebert. They gave this Writing to the Pope and Cardinals, who were oblig'd to approve it; nevertheless the Pope did not confirm that Judgment by a solemn Decree; he was contented to cause Gillebert to come to an Assembly that was held in the Archiepiscopal Palace of

[¶] *Ganfrid. Clar. Ep. t. 10. Conc. 1121,*

Rheims,

Rheims, and after having obliged him to retract those four Propositions, he condemned them, and forbade any Person to read or copy his Book till such time as it was corrected. ¹ Nothing was done to the Person of *Gillebert*, who return'd to his Dioceſe, reconcil'd with his Archdeacons. His Recantation was ſincere, but ſome of his Disciples did not forfake his Opinions, but continued to teach them.

The Dispute which St. *Bernard* had with *Peter Abbot of Cluni* does not relate to Doctrine, but only to ſome Practices of the Monastick Rule. ^m The Religious of *Citeaux* pretended that the Monks of *Cluni* had departed from the Rule of St. *Benedict* in ſeveral Points; ⁿ Venerable *Peter Abbot of Cluni*, made an Apology for his Order; and St. *Bernard*, upon Pretext of making an Apology, because he and thoſe of his Order were accuſ'd of having ſpoke ill of the Order of *Cluni*, did warmly attack the Disorders of the Monks of *Cluni*. This Contest was very handſomly maṇaged on both Sides, and made no Difference betwixt the two Orders.

Since we have mention'd *Peter*, Abbot of *Cluni*, firnam'd *The Venerable*, a Man praife-worthy in his Time, it will not be improper to give a ſhort Account of his Life. ^o His Name was *Peter Maurice*. His Father *Maurice*, and his Mother *Rangard* preſented him to the Monastery of *Cluni*, where he received the Religious Habit from the Hand of *Hugh*, the firſt of that Name amongſt the Abbots of *Cluni*. Under the Abbot *Pontius* he was made Prior of *Vezelay*, and afterwards of *Douvre*, and in fine, elected ninth Abbot of *Cluni* in 1123, on the Day of the Ascension of the Virgin *Mary*, when he was thirty Years of Age. He died in 1157, the firſt Day of the Year, i. e. on *Christmas-Day* 1156, according to our Computation. He wrote ſeveral Letters, Treaties againſt the *Jews* and *Petrobusians*, an Account of ſeveral Miracles that happen'd in his Time, ſome Sermons, and other Books.

¹ *Bernard. Serm. 80. in Cant. n. 9.* ^m *S. Bern. apol. ſive opus. 5.*
^{t. 1. p. 525.} ⁿ *Petr. Clun. l. 1. Ep. 28.* ^o *Vit. Petr. Clun.*
& oper. in Biblioth. Cluniac.

Let us now return to St. *Bernard*. ¶ That Saint having been chosen towards the end of his Days to be a Mediator between the People of *Metz* and some neighbouring Princes, after having happily terminated their Differences, fell ill upon his Return, of a Weakness of his Stomach, and gave up his Soul to God the 20th of *August 1153*. He left almost 160 Monasteries of his Order, that were founded by his Care and Pains.

St. *Bernard* is not only valuable for the Sanctity of his Life, and his shining Actions, but likewise for his Works, in which there appears as much Wit and Politeness, as Learning and Piety.

They are those which follow. There are first of all 400 Letters upon Questions of Discipline and Morality, or upon Affairs of his own Time, all written with Ingenuity, Wisdom and Prudence. He address'd to Pope *Eugene III.* (his Scholar) a Treatise about *Consideration*. 'Tis an excellent Instruction for the Popes, in which he speaks his Mind freely to that Pope upon his Duties. He gives the like Instructions to other Prelates, in his Book of the *Manners and Duties of Bishops*, and to all the Clergy, in the Discourse he wrote at *Paris*, concerning *Conversion*, where he exclaims against ambitious and unchaste Clergymen. His Treatise of Commands and Dispensations is a very judicious Work, and full of solid Maxims upon that Subject. His Apology to *William Abbot of St. Thierry*, is rather a Criticism upon the Manners of the Religious of *Cluni*, than an Apology for those of *Citeaux*. St. *Bernard* wrote the Elogy of the Knights *Templars* that were newly instituted, in his Treatise of *The New Warfare*, where he exhorts the Knights of that Order to acquit themselves of the Duties of that Warfare. His Treatise of Humility and Pride, and that of the Love of God, are very soft and affecting. He followed the Principles of St. *Augustin* in his Treatise of Grace and Free-Will. He handles several Questions relating to Baptism, in a Discourse in form of a Letter to *Hugh of St. Victor*. He attacks the Errors of *Abaelard* in a Work by it self. We have likewise several of his Sermons, and a Commentary, by

way of Discourse, upon the two first Chapters of *the Song of Solomon*, which he explains in a mystical manner.

His Style is lively, noble and close, his Thoughts sublime, his Diction agreeable and delicate. He is equally full of Pi-thiness, Tenderness and Force. He observ'd the manner of Writing us'd by the Fathers, and did not follow the Method of the Scholasticks and Controversists of his Time, which made him be call'd the last of the Fathers. He had infinite Credit. There was no Affair of Consequence in his Time, in which he was not employ'd.



C H A P. VIII.

The History of the Differences betwixt St. Thomas of Canterbury, and Henry II. King of England.

THE Church of *England* was disturb'd by the Differences which *Henry II. King of England*, who succeeded to *Stephen*, had with *Thomas Becket* Archbishop of *Canterbury*. ^q *Thomas* succeeded to *Thebald* in that Arch-bishoprick in 1161. He was no sooner rais'd to that Dignity, but he applied himself with Vigour to defend the Interests and Liberties of the Church. In the beginning of his Episcopate he drew the Revenues of the Church out of the Hands of the great Men who had usurped them. He persuaded the King of *England* to fill the Bishopricks of *Worcester* and *Hereford*, that had been long vacant. ^r Fore-seeing he should have Quarrels with the King about the Rights of his Church, he gave up the Office of Chancellor, and then re-demanded the Revenues which he pretended did belong to the Church of *Canterbury*. He design'd to take from the King the Revenues of the vacant Churches, and maintain'd that Ecclesiasticks were not accountable to civil Magistrates. ^s It fell out that a Canon of *Bedford*,

^q *Vit. S. Thom. Cant. c. 6.*
^r *Matth. Paris. an. 1164.*

^t *Vit. Quadrupart. l. 1. c. 17.*

call'd

call'd *Philip Brock*, had done Violence to one of the King's Officers, before whom he was summon'd; whereupon that Prince would have him brought to a Tryal. The Archbishop suspended the Canon from his ecclesiastical Functions, and his Benefice for several Years. The King not satisfied with that Punishment, would have had him put into the Hands of the civil Magistrate; but the Archbishop refusing this, the King held an Assembly of the Bishops of his Kingdom at *London*, in *Westminster Abbey*. He remonstrated, that it was convenient for the publick Good, that Ecclesiasticks should be judged by the Magistrates, and condemn'd to corporal Punishments, because Degradation did not affect those whom the Holiness of their Character could not hinder from committing Crimes. *Thomas*, and the rest of the Prelates, did not consent to this Proposition; and upon the King's asking them, if they would not observe the Customs of his Kingdom? They answer'd, they were ready to do it, but without Prejudice to their Rights. This Restriction displeas'd King *Henry*, who withdrew, shewing Marks of his Indignation. In order to avoid the Effects of it, the Bishops, and even the Archbishop of *Canterbury*, in an Assembly that was held at *Clarendon* in 1164, oblig'd themselves to observe, *bona fide*, the Customs of the Kingdom, and approv'd sixteen Articles, by which Ecclesiasticks were accountable to civil Magistrates, and the Possession of the ecclesiastical Revenues during a Vacancy were granted to the King^t. The Archbishop of *Canterbury* had no sooner past these Articles, but he repented of it, and would not perform his Function till Pope *Alexander III.* had absolv'd him. ^wHe went speedily from *Canterbury*. The King despairing to change him, applied himself to the Pope. The Pope exhorted him to desist from his Enterprizes; but that Prince, instead of taking any notice of those Warnings, summon'd the Archbishop before him, made him come against his Will to an Assembly at *Northampton*, and would needs oblige him to condescend to his Will and Pleasure, or renounce the Archbishoprick^x. *Thomas*

^t*Vit. Quadr. l. s. c. 18, & 19.*^u*Ib. c. 21. Matth. Paris. ubi sup.*^w*Vit. c. 22, & 23.*^x*Vit. c. 30, & 31.*

refusing

refusing to do either the one or the other, fled over to *Flanders*, and put himself under the Protection of *Lewis VII.* King of *France*. The Deputies of the King of *England*, and the Archbishop of *Canterbury*, went to wait on the Pope, who was then at *Sens*. *Thomas* went thither in Person. The Pope declar'd for him. ^y The King of *England* hearing of this, confiscated all his Goods, and those of his Friends and Relations, banish'd them from his Kingdom, and publish'd new Ordinances yet more prejudicial to the Liberty of the Church than the former. The Pope appointed two Legates to decide the Difference, ^z They had a Conference with *Thomas* at *Gyfors*, but they could not make him yield in any thing of his Pretensions. The King of *France* manag'd an Interview with the King of *England*, where the Archbishop of *Canterbury* was present; but nothing was concluded there neither. The Pope sent new Legates. At last the Accommodation was made, and the Archbishop of *Canterbury* return'd to *England*. ^a But he was no sooner there, than he was enjoin'd to absolve all those Bishops whom he had interdicted or excommunicated. ^b The Archbishop refusing to do this, and the Bishops carrying their Complaints to the King, who was in *Normandy*, the King happen'd to say, that he was unhappy that he could find no body to revenge him of a Bishop who created him more Uneasiness than all the rest of his Subjects. ^c This Saying made four Officers to conspire against the Life of the Archbishop. They departed presently, and upon their Arrival in *England*, they carried him the King's Order to absolve the Bishops; upon his refusing to do it, they assassinat'd him^d. This happen'd about the end of the Year 1170. ^e The King feign'd abundance of Grief for the Saint's Death, and sent Deputies to *Rome* to assure the Pope that he had no hand in that Action. ^f The Pope excommunicated the Murderers, and sent two Legates who gave Absolution to *Henry*, on Condition he would annul the Customs and Ordinances establish'd in his Reign, which

^y *Vit.* l. 2. c. 12, 13, 14.

^z *Thom. Cantuar.* Ep. 27, 28, 30. l. 2.

^a *Id.* l. 5. Ep. 12, 45, 46.

^b *Vit.* l. 3. c. 4, 5, 6. ^c *Ib.* c. 11,

12, 13.

^d *Ib.* c. 18, & 19.

^e *Gest. post Mart.* c. 1.

^f *Vit. Thom.* l. 4. c. 3. *Act. Alex.* III. ap. *Bar.* an. 1172.

were prejudicial to the Church. *Thomas* was canoniz'd in 1173. ^g The King of *England* being attack'd by his Son, who revolted against him, implor'd the Assistance of this Saint, and went as a Supplicant to his Tomb. ^h His Assassins went to *Rome* to get Absolution. One of them perish'd miserably at *Cozenfa*, and the other three went to *Jerusalem*, where they spent the rest of their Days in Penance.



C H A P. IX.

Of the Councils that were held in the Twelfth Century.

Besides the Councils we have mention'd, there were several others held in the twelfth Century. There were three General Councils held at *Rome* in the *Lateran* Church consisting of *Western* Bishops. ⁱ The first under *Caius* II. the second under *Innocent* II. and the third under *Alexander* III. The first judg'd the Affair of the Investitures, as I said before. ^k The second held in 1139, which is said to have consisted of near a thousand Prelates, made thirty Canons which contain several Regulations, both as to ecclesiastical Persons and Goods. ^l The third, which met in 1179, and consisted of about 300 Bishops, publish'd twenty seven Articles to reform several Abuses which were crept into Discipline, as to the Election of Popes, ecclesiastical Decisions, the Revenues of the Church, Exemptions, and other Points. There were likewise several provincial Councils held in *France* and *England*, which made divers Regulations, or treated of private Affairs.

^g *Gest. post Martyr.* c. 9.
10. *Conc.* p. 891.

^h *Roger & Gerv.* an. 1174.
^k *Ib.* p. 1102.

ⁱ *To.*

^l *Ib.* p. 1507.

C H A P. X.

Of the Authors who flourisht in the Twelfth Century.

THERE was a greater Number of Authors in this than in the preceding Centuries; and some of them may be compar'd to the greatest Lights of the Church.

^m About the end of the preceding Century, and the beginning of this, *Yves Bishop of Chartres* enrich'd the Church with a very ample Collection of ecclesiastical Rules drawn out of the Pope's Letters, Canons of Council, Treatises of the Fathers, and Laws of christian Princes, intituled *Decretal*; and another Collection of Canons, intituled *Panormia*. We have likewise near 300 Letters of his, which contain Decisions upon the most remarkable Points of Discipline, History and Morality, and Resolutions of Cases of Conscience, and Questions of Right, which were propos'd to him. He was a Native of *Beauvais*, and studied Theology under *Lanfrank* in the Abbey of *Bec*. He was chosen by his Bishop to take care of the Monastery of the regular Canons of St. *Quintin*. He set up several other Monasteries of regular Canons. He was elected Bishop of *Chartres*, in Place of *Geoffry* who was depos'd by Pope *Urban II*. King *Philip* gave him the Investiture of that Bishoprick; but *Richer* Archbishop of *Sens* having refus'd to consecrate him, he went to Pope *Urban II*. who consecrated him himself at *Capua* in 1092. He was put in Possession of the Bishoprick of *Chartres*, and continu'd in it in spite of *Geoffry* and *Richer*. He died at *Chartres* the 23^d of December 1115.

St. *Bernard* was one of the greatest Ornaments of this Age: I have nothing to add to what I told you of his Life and Writings. Out of his Order came many Authors, valuable for their Learning and Piety; among the rest, *Arnaud* Abbot of *Bonneval* his Friend, who wrote divers Treatises

^m *Yvonis Vit. & decret. Ed. 1647.*

of Morality and Piety, some whereof have been attributed to St. Cyprian. The venerable Peter, Abbot of Cluni, has likewise recommended himself, by his controversial and devotional Works.ⁿ The famous Peter Aebaelard was one of the Authors of that Age, who had most Learning, and wrote best. There is much Ingenuity and Logick in his Discourse upon the Trinity. His Commentary upon the Epistle to the Romans is a literal Explication of that Epistle. Besides this, he wrote Answers to Questions that were propos'd to him by Heloissa, in which he explains difficult Passages of the Scripture with abundance of Exactness and Distinctness. None of the Works of Gillebert of Porree have been printed, but a Letter upon the Eucharist.^o We have five Books of St. Thomas of Canterbury's Letters, all written during his Exile; they shew he understood well how to write, and that he had pious and generous Sentiments.

^p Geoffry Abbot of Vendome has left us some Letters, some Opuscula, and Sermons. He wrote with Ease, but he had neither much Politeness nor Sublimity. He was made Abbot of Vendome in 1093; and took several Journeys to Rome, either to maintain the Exemption of his Abbey, or for the Interests of the holy See. We don't precisely know the Year of his Death: He was alive under the Pontificate of Honorius II. in the Year 1129.

^q Hildebert Bishop of Mans, and afterwards Archbishop of Tours, has left us elegant Letters, some hasty Pieces of Poetry, and some weak Discourses. He was born at Lavardin in the Diocese of Mans. He was elected Bishop of Mans in 1098. The beginning of his Episcopacy was disturbed by the War which happened between Elias Count of Mans, and William Rufus King of England. Elias taking possession of the City of Mans again, after the Death of the King of England in 1101, Hildebert took a Journey to Rome, where he was kindly receiv'd by Paschal II. He was raised to the Archbishoprick of Tours in 1125. At

ⁿ Ejus oper. per Andr. Quercet. 1616.
Bruxell. 1682.

^o Thom. Cant. Ep. Ed.

P Godefr. Vind. Op. per Sirmond. &c. t. 21. RR. PP.

^q Hildeb. Vit. & Op. per Baugender.

first he had some Broil; with King *Lewis the Big*; but coming into his Favour again, he died peaceable Possessor of the Archbishoprick of *Tours* in 1132. His Letters were wrote in a truly epistolary, pure and natural Stile, and contain important Points of Morality, Discipline and History.

¹ *Guibert* Abbot of *Nogent* under *Coucy* composed a Treatise about Preaching, a Book against the *Jews*, a Writing concerning the Eucharist, in which he proves the real Presence, a Work divided into three Books, about the Relicks of Saints, the Visions and Apparitions of Angels and Devils, in which he speaks against several false Relicks. He likewise wrote a History of the *Crusade*, which he intituled, *The Actions of God by the French*; his own Life, and some moral Discourses. He was chosen Abbot of *Nogent* in 1104, and died in 1124.

¹ *Sigebert* a Monk of *Gembloers*, applied himself to write the Lives of several Saints in Prose and Verse; he continu'd St. *Jerom* and *Gennadius*'s Works concerning illustrious Men, and St. *Jerom*'s Chronicle, from the Year 381 down to 1112. ¹ He strenuously defended the Cause of *Henry IV.* and *Henry V.* against the Popes, and wrote a very bold Letter against the Court of *Rome*, in the Name of the Clergy of *Liege* and *Cambray*. He died in 1113.

¹ *Honorius* Schoolmaster of the Church of *Autun*, who flourished in 1120, abridg'd St. *Jerom*, *Gennadius*, and *Isidor's* Treatises of the Ecclesiastick Authors, and drew up a Chronological Catalogue of the Popes, from St. *Peter* to *Innocent II*. He likewise compos'd a Treatise of Predestination and Free-Will, and a Commentary upon the *Song of Solomon*, besides several moral Discourses. *Arnulfus*, Bishop of *Rochester*, has also left us two Letters, one about the Penance of Adulterers, and the other about some Questions touching the Eucharist. He had been *Lanfrank's* Scholar in the Abbey of *Bee*, followed him to *Canterbury*, and was long a simple Monk. In 1114 he was made Bishop of *Rochester*, and died in 1124, in the 84th Year of his Age. ¹ Several

¹ *Guiberti oper. per Acher.*

¹ *Int. Script. Germ.*

¹ *In collect. Goldst. anti-Gregor. &c. t. 10. Cone. p. 630.*

¹ *To. 20. Biblioth. PP.*

² *Brunson. oper. Colon. 1611.*

Works are attributed to St. *Bruno* Founder of the Order of the *Carthusians*; but they rather belong to *Bruno* Bishop of *Signi*; and of the former we have only two Letters. ^y *Guigues*, one of his Successors, did write, besides the Statutes of his own Order, divers moral Works, and some Letters. And we have nothing of St. *Norbert*, Founder of the Order of the *Premontrez*, ^z but a small Discourse in Morality, in form of an Exhortation, address'd to those of his own Order.

We cannot excuse our selves from speaking here of the illustrious Founders of these two Orders. ^a S. *Bruno* was born at *Cologne*. He made good Progress in his Studies, and after having been some time Canon of St. *Cunibert* of *Cologne*, he was call'd to *Rheims*, made Canon and School-master of that Church. The Differences which he had with his Archbishop *Manasses*, whose Disorders he could not bear, oblig'd him to quit the City of *Rheims*. He afterwards bid adieu to the World with seven Companions, and addressing himself to *Hugh* Bishop of *Grenoble*, to have a Solitude removed far from the Society of Men, that Prelate appointed them the Solitude of *Chartreuse*, where they settled in 1086. He was chosen first Prior of that Monastery. In the Year 1090, *Urban II.* call'd him to *Italy*, where he retir'd into a Solitude of *Calabria*, call'd *la Tour*. He died there on the 6th of *October* 1101. ^b *Laudimus* succeeded him in the Priory of the great *Charterhouse*, and was succeeded by *Peter*, *John*, and then *Guigues* the fifth Prior of the great *Chartreuse*, ^c who reduc'd the Constitutions of the Order, and govern'd that Monastery twenty seven Years, from 1110 to 1137.

^d St. *Norbert* was born at *Santon* a Town in the Country of *Cleves*, Son of *Herbert* and *Hatwige*: He was brought up with *Frederick* Archbishop of *Cologn*, and afterwards call'd to *Henry* the Vth's Court. He became a Clergyman, and receiv'd the same Day the Orders of both Deacon and Priest. He was made Canon in his own Country, and

^y *Cave sec. Vald.*
ad. fin. 6. Oct.

^z *Bibl. PP.* t. 20. p. 118.

^a *Brun. Vit.*

Guig. ed. 1510, & 1703.

^b *De Inst. Carth.* t. I. *Bibl. Lab.* p. 639.

^c *Stat.*

^d *Vit. ap. Boll. 6. Jan.* t. 19. p. 821.

^e *pos.*

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possess'd several Benefices; but at last carried on by a holy Zeal, he gave himself to preaching; and having quitted his Benefices, and distributed all he had amongst the Poor, he embraced a more regular Life. He converted several Hereticks and Sinners by his Sermons. Coming to *Laon*, he was entreated by *Bartholomew*, Bishop of that City, not to quit his Diocese; he yielded to the Request of that Bishop, and chose a frightful Solitude for his Abode, call'd *Premontre*; to which he retir'd in 1120, and founded the Order of regular Canons there, which bears the Name of *Premontre*, confirm'd five Years after by Pope *Honorius II.* In the Year 1126, St. *Norbert* was call'd to *Antwerp*, to engage the Heretick *Tanchelin* or *Tanchelm*, and next Year was forced to accept of the Archbishoprick of *Magdeburg*. He assisted at the Council of *Rheims*, held in the Year 1130, in favour of *Innocent II.* and took a Journey to *Rome* when that Pope was restor'd by the Emperor *Lotharius*: He died in 1134. **Brunon* Bishop of *Signi*, Author of several Works attributed to St. *Bruno*, because of the resemblance of the Name, had been Canon of the Cathedral Church of *Ast*, and afterwards of that of *Siena*. He went to *Rome* under the Pontificate of *Gregory VII.* there disputed against *Berenger*, and for a Reward was made Bishop of *Signi*. He retired to Mount *Cassino* under the Pontificate of *Paschal II.* who drew him out of that Monastery, to send him in Quality of Legate to *France* and *Sicily*. He govern'd the Abbey of *Cassino* for some time; but return'd to his Bishoprick, where he died in 1125. To the Commentaries of that Author upon several Books of the holy Scripture, and his moral Discourses, is join'd a Commentary upon the *Psalms*, by *Odon* a Benedictine Monk of *Ast*, which is addressed to *Brunon* Bishop of *Signi*.

To go on with the History of the principal Authors of this Century, we may place in this Number ^f*Marbodus* Bishop of *Rennes*, not for the Number, but for the Scarce-ness of his Works. He was Canon, Archdeacon, and Schoolmaster of *Angers*. He was pitch'd upon by *Urban II.*

* *Cave sec. Hildebr. &c. dissert. March. init. oper. S. Bruns.*

oper. per Ant. Bangen.

^f*Ejus*

to fill the See of *Rennes* in 1096. He governed that Church twenty eight Years: When he found he was near his End, he quitted his Bishoprick, and retir'd into the Monastery of St. *Aubin* of *Angers*, where he took the Habit of St. *Benedict*, and died in 1123. He wrote a Commentary upon *the Song of Solomon*, which is not come to our Hands; we have only Hymns, and six very curious Letters of his. ⁸ The Letters of *Arnold* Bishop of *Lisieux* are no less so: He made a Collection of them himself: He was elected Bishop of *Lisieux* in 1141. In 1147, he accompanied *Lewis the Younger* in the Journey to the Holy Land. In the Year 1160 he was sent in Quality of Legate to *England*, by Pope *Alexander III.* and afterwards employ'd in Negotiations between *Henry II.* King of *England*, and *Thomas Becket* Archbishop of *Canterbury*: Having incur'd the King of *England's* Displeasure, he was oblig'd in the Year 1180 to retire to the Monastery of St. *Victor* near *Paris*, where he died in 1182. ⁹ *Peter of Celles*, so named from his first Abbey, commonly walled *Montier-la-Celle*, in the Suburbs of the City of *Troyes*, afterwards Abbot of St. *Rhemii* of *Rheims*, in 1162, and made Bishop of *Chartres*, 1182, who died in 1187, has left us several Sermons on all the Feasts of the Year, moral Treatises and Letters. Of all the Authors of this Century, there was none more agreeable or more polite than *John of Salisbury*, St. *Thomas of Canterbury's* Friend, and Companion of his Exile, who was made Bishop of *Chartres* in 1179, and died three Years after. ¹⁰ His Work, call'd *Policracy*, or, *The Diversions of the Curriers*, is full of Learning, wrote agreeably, and contains many very useful Maxims. His Letters which amount to 301, are also very well written, and contain many Principles of Politicks and Morality. ¹¹ Those of *Peter de Blois* are no less valuable in this Kind. He likewise wrote Sermons, and *Opuscula*. He was born in the City of *Blois*, from whence he took his Name; and was brought up under *John of Salisbury*. He was pitch'd upon for Preceptor to *William II.* King of *Sicily*. Afterwards he spent some of his Life in *England*. He was made Arch-

⁸ Biblioth. PP. to. 22.

⁹ Eijs oper. edit. Paris. 1671.

¹⁰ Biblioth. PP. to. 23.

¹¹ Petr. Blas. op. ed. 1667.

¹² to. 24. Bibl. PP.

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deacon of *Bash*, and afterwards of *London*, and died in 1200.
¹ The Letters of *Stephen Bishop of Tournay* contain a greater Number of Points relating to the Doctrine and Discipline of the Church, than those we have been speaking of. He was born at *Orleans*, in 1135. He became a regular Canon in 1165, in the Monastery of St. *Evert*, and was made Abbot of it. The Abbey of St. *Genevieve* becoming vacant in 1177, *Stephen* was chosen Abbot of it. In 1192, he was advanc'd to the Bishoprick of *Tournay*, which he govern'd 'till the Year 1203, which was the Year of his Death.

C H A P. XI.

Of the Authors who wrote of Controversie and Divinity in this Century.

THE Authors whom I have hitherto mention'd have written several Works upon different Subjects, some of which relate to the Discipline of the Church, and others to Morality: But there were but few who wrote expressly upon the Doctrines of Religion. However that Subject was not neglected in this Century. The Heresies of the *Albigenses* and *Vaudois* stirr'd up several Writers to handle Controversie against them. Scholaistical Theology had its Birth in this Century. It furnishes us with abundance of Commentaries upon the holy Scripture; and in this Age was made the Collection of Canons, which since that Time have obtain'd in the Church.

To give a particular Account of those several Articles, I shall begin with Controversy. The Errors of the *Vaudois* and *Albigenses* were refuted by several Authors; ^m among whom were *Aberard of Bethune*, *Bernard Abbot of Fontcavant*, and *Hermengard or Hermengaud*. Those three Authors have

¹ *Ejus oper. ed. Molinet. 1682.*

^m To 4. *Bibl. PP. Paris.*

given a particular Account of the Errors of the *Vau-dois* and *Albigenses*, and refuted them, scarce making use of any thing to shew the Falsity of them, but Passages of the Holy Scripture.

I proceed to that Sort of Divinity, which is called Scholastick; which had its Birth in this Century. The manner of handling the Christian Religion and its Mysteries, has not always been uniform in the Church. It has chang'd at different Times, according to the different Circumstances, or different Inclinations of Men. The Apostles were contented to teach the Doctrines they had learned from Jesus Christ, with Simplicity. The holy Fathers and Ecclesiastical Authors, who lived in the first Ages of the Church, did not enlarge upon the Explication of our Mysteries, and never made use of Philosophy, but to baffle the Errors of the Pagans. Afterwards Heresies gave Occasion to search into the Doctrines more narrowly, to fix the Terms to be made use of in order to express them, and to draw Consequences from Articles expressly reveal'd; but it was only through a kind of Necessity that the Fathers entred into that Discussion; and they were very cautious of forming new Questions about our Mysteries out of Wantonness. As they wrote about Doctrines only upon occasion of Heresies, so they wrote no Treatises expressly in Theology upon the Doctrines of Religion; but they handled them occasionally when any new Heresy appeared. The Holy Scripture and Tradition were the Principles which they depended upon, nor did they employ Reasoning, but only to discover the Sense of the Scripture and the Fathers. St. *John Damascene* was the first who attempted to handle Theological Questions methodically, and to reduce them to one Body. In the ninth Century *John Scotus Eriugena* made use of the Method and Principles of *Aristotle*, to resolve several Questions in Theology. But his Subtilties having precipitated him into Errors, his Doctrine and Method were rejected by the Divines of his own Time. In the tenth Century they did not apply themselves to those abstract and subtle Questions, but even neglected the easiest and most necessary Studies. It was not till the eleventh Century that they began to teach in publick Schools the Philosophy of *Aristotle*, according to the Method

Method of the *Arabians*. It was insensibly brought into Divinity, and it was produc'd not only to explain and decide common Questions, but also made use of to raise many new ones. *John the Sophist*, *Roscelin*, and St. *Anselm*, were the first who follow'd this Method, and after them *Abaelard*, *Gillebert of Porrée*, and several other Authors brought it into Vogue, and made publick Lectures in it. *Otho of Frisenghen* introduced it into *Germany*; and in a short time it obtain'd almost every where. But as 'tis difficult not to wander when one takes a new Road, several of those Authors fell into divers Errors, or at least express'd themselves in a manner that was condemned by those who were used to the Opinions and Ways of speaking of the Fathers. This Method likewise rais'd abundance of Controversies and Disputes among the Divines. Every one, in order to maintain his own Opinions, employed whatever was most subtle in the Logicks and Metaphysicks of the *Aristotelians*; which produced an infinite Number of Questions and Disputes, full of so many Obscurities, Quirks and Turns, that none but such as were conversant in that Art understood any thing of the Matter, and which it was impossible ever to terminate. *Peter Lombard* Bishop of *Paris*, in order to apply some Remedy to those Disorders, undertook to make a Collection of Passages out of the Fathers, and particularly out of St. *Hilarius*, St. *Ambrose*, St. *Jerom*, and St. *Augustin*, upon the principal Questions that were then agitated among the Scholasticks. This Collection was intituled, *The Book of Sentences*, a Name commonly given to Theological Books at that Time. This was so well receiv'd, that in a short time it was the only Work taught in the Schools; so that the Author of it was call'd, by way of Eminence, The Master of Sentences. But the Scholastick Doctors, not being pleased with the Simplicity of that Work, made large Commentaries upon the Text, in which they renewed their Contests, reviv'd the same Questions, and brought again into Theology the Principles of Philosophy, and the Authority of *Aristotle*, which the Master of the Sentences had not done. Some even found Fault with his Decisions, although they were conceiv'd in the very Words of the Fathers: Nevertheless he may be look'd upon as the Chief of the Scholasticks: For although he has followed a Method very

different from the rest in his Work, as to the manner of treating Theological Questions, yet his Book serv'd for a Basis and Foundation to them, and seemingly they did nothing else but comment upon it.

It is but reasonable that we shou'd say something of the Life of a Man, who made so considerable a Figure as he did among the Ecclesiastical Authors. He was born in a Village near *Novara* in *Lombardy*. He finished part of his Studies at *Boulogne*, and afterwards came to *France*. St. *Bernard* had the Care of him while he studied. He taught Theology in the Schools of *Paris*; and the Bishoprick of that City becoming vacant in 1150, *Philip* Arch-deacon of *Paris*, Son to *Lewis the Big*, who had been elected by the Chapter, yielded that Place to him, although he was the Son and Brother of a King; being willing that a Stranger of obscure Birth and ordinary Fortune should be preferr'd to him, upon the account of his Learning: A fine and rare Example of Humility! But *Peter Lombard* did not long enjoy that Dignity, for he died in 1164. ⁿ Beside his Book of Sentences, he composed Commentaries upon the *Psalms* and St. *Paul's Epistles*, extracted from St. *Hilary*, St. *Ambrose*, St. *Augustin*, *Cassiodorus*, and *Remi of Axerre*.

There were other Authors in this Century, who wrote Books of Sentences; ^o particularly *Robert Pullus* or *Pullen an Englishman*, who, after having profess'd Divinity in *France* and *England*, was made Cardinal in 1144, and died in 1150. He likewise composed a Book of Sentences, divided into eight Parts: But he does not follow the Method of *Peter Lombard*, scarce quotes any Passage out of the Fathers, and decides Questions either by Reasoning, or by Passages out of the Holy Scripture. ^p *Peter of Poitiers*, who succeeded to *Peter Lombard* in the Chair of Theology in *Paris*, is yet more Scholastical in his Book of Sentences: He resolves Questions only by the Principles of Philosophy, and handles them as a Logician, by Arguments in Form, and in a very dry manner.

ⁿ *Lombard. oper. Basil.* 1486.
^p *Ib. post. Rob. Pull.*

^o *Rob. Pull. op. ed. Par.* 1655.

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This Method of handling Theological Matters displeased some Authors of that Time. ⁴ *Gautier* regular Canon of St. Victor attack'd it expressly in a Treatise, intituled, *A Discourse against the four Labyrinths of France*, meaning by those four Labyrinths *Peter Abaelard*, *Gillebert of Poerée*, *Peter Lombard*, and *Peter of Poitiers*, whom he accuses of having advanced several Errors, by following the Scholastick Method, and the Principles of *Aristotle*. This Reproach may have some Foundation with relation to three of those Authors; but I am of Opinion it cannot fall upon *Peter Lombard*. ⁵ However, *Alexander III.* found fault with some of his Expressions. Abbot *Foachim* compos'd a Book against him, and the Faculty of Theology of *Paris* drew up a Memoir of Articles, in which they for the most part differ from the Master of the Sentences. *William of Champeaux* Dean of the Church of *Paris* was the first who publickly taught Scholastick Divinity.

In this Century they likewise introduced a new Way of writing Commentaries. The antient Fathers, in their Commentaries upon the sacred Books, explain'd the Text either literally or allegorically with regard to the Instruction of Believers. And the Authors in the ninth and tenth Centuries, who made Commentaries upon the Bible, did nothing but compile and collect several Commentaries of the Fathers, of which they made *Catena* or Commentaries. Some did likewise introduce the way of Glosses, to explain the Letter; but in the twelfth Century they began to explain the Holy Scripture in a manner like to that after which they handled Theology, i. e. by the Principles of Logick, by raising divers subtle Questions touching Doctrines, and producing abundance of common Places. This is the Method that was follow'd by *Rupert* Abbot of *Duitz*, *Hugh of St. Victor*, and his Scholar *Richard of St. Victor*. Those Authors mix'd a great deal of Devotion in their Commentaries, and likewise composed several moral and mystical Works. *Anselm* Dean of *Laon* applied himself more to the Letter in his publick Lectures upon several Books of the

⁴ *Du Boulay hist. Univ.* t. 2. p. 431.
⁵ *Maiest. Parif.* in an. 1179.

⁶ *To. 10. Conc.* p. 1529.

holy Scriptures. He is reckon'd to have wrote part of the common Glos.

As the Authors of this Century were fruitful in inventing of new Methods, they likewise found out a new Manner of teaching the Ecclesiastical Laws. Collections of the Canons were made before the twelfth Century, but none of them were taught publickly. That which Gratian Monk of St. Felix of Boulogne, who was born at Chiusi in Tuscany, compleated in 1151, had better Success; for so soon as it appear'd, it was so favourably receiv'd, that the Canonists taught it publickly, and in a short time abundance of Commentaries were made upon that Work.

It is commonly called the *Decretal*. It is divided into three Parts. The first contains what regards Law in general, and the Ministers of the Church, by the Title of *Distinctions*. The second contains divers particular Cases, upon the Occasion of which several Questions are resolved; it is intituled *Cases*. The third bears the Title of *Consecration*, because it contains what concerns the divine Office, and the Sacraments. In a short time after, the new Decretals of Popes, which were collected, were joined to this Work. This is what makes up the new Law.



C H A P. XII.

Of the Ecclesiastical Authors who flourish'd in this Century, as well in the East as in the West.

There were also in this Century a great Number of Ecclesiastical Authors; but for the future I shall not undertake to speak of all the Writers who flourish'd in each Century; this would be a too troublesome and a too long Detail. I shall content my self with taking notice of the principal ones, and mentioning the rest only in general. *Anselm* Bishop of *Havelberg*, who flourish'd under

the Emperor *Lotharius II.* and who was sent by that Prince upon an Embassy to *Constantinople*, and had several Conferences with the *Greeks* about Religion, which he afterwards collected and put in Writing, in three Books, address'd to Pope *Eugenius III.* Several other Authors wrote Letters and Treatises upon Points of Discipline and Morality. Devotional Books were very common at this time. In fine, there were a great many Authors in this Century, who made Chronicles of universal History ; ^u among whom we must allow the first Rank to *Otho* Bishop of *Frisingen*, who wrote a Chronological History from the Beginning of the World to his own Time. He was no less illustrious for his Birth than for his Erudition ; for he was Son to *Leopold* Marquis of *Austria*, and of *Agnes* Daughter to the Emperor *Henry IV.* He had studied at *Paris*, and became a Monk of *Ceteaux* in the Abbey of *Morimont*. In 1138, the Emperor *Conrad*, his Brother on the Mother's side, gave him the Bishoprick of *Frisingen* in *Bavaria*, and honour'd him with the Dignities of Chancellor and Secretary of State. He accompany'd that Prince in 1148, in his Journey to the Holy Land. In fine, in the Year 1156 he quitted his Bishoprick, and retir'd to the Abbey of *Morimont*, where he died in *September* the same Year. There were likewise several Authors of particular Histories in this Century. The famous Crusade that was solicited by *Urban II.* and the Conquests which the *Western* People made in the *East*, from 1095 to 1099, were the Subjects that the Historians of that Time took most Pains to relate. Most of them had been Eye-witnesses of what they wrote. The most considerable of them was *William* Archbishop of *Tyre*, ^x who continu'd the History of the Crusade from its Beginning down to the Year 1183. This *William* seems to have been a Native of *Syria*; he went very young into the *West*, where he pursu'd his Studies, and then return'd to the *East*, where he was made Archdeacon of the Church of *Tyre* in 1167. He was employ'd in the Negotiations which the Kings of *Jerusalem* had with the *Grecian* Empe-

^u *Card. de Visc. de script. Cisterciens.*
Francos. p. 625.

^x *Collect. gestar. Dei per*

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rors, and was at last rais'd to the Dignity of Archbishop of Tyre in 1174. He assisted at the *Lateran* Council in 1179, and drew up the *Acts* of it. He return'd from *Italy* to *Tyre*, by way of *Constantinople*. The Patriarchal See of *Jerusalem* becoming vacant, *William of Tyre* was propos'd to fill it; but a Clergyman of *Avergne* call'd *Heraclius* having been preferr'd before him, *William* summon'd him to *Rome*, where *Heraclius* got him poison'd. ¹ *James of Vitri*, whose Preaching about the *Crusade* rais'd him to the Dignity of Cardinal, wrote a particular History of the last Successes of the *Crusade*: He liv'd in 1244. There were likewise in this Century abundance of Writers of the Lives of Saints, of Relations of Miracles, and particular Chronicles.

The Greek Church in this Century furnishes us with many Authors, valuable for their Skill in the Sciences, such as Theology, Canon Law, Morality, and History. ² In Theology we have the *Panoplia Dogmatica of the orthodox Faith against all Heresies*, by *Euthymius Zigabenus* a Grecian Monk, of the Order of St. *Basil*, who flourish'd in the beginning of this Century, under the Reign of *Elexius Comnenus*.

The Difference between the *Greek* and *Latin* Churches, relating to Doctrine and Discipline, kept up the Disputes amongst the Authors of both Communions. *Peter Chrysolan* Archbishop of *Milan* was sent by Pope *Paschal II.* to *Alexis Comnenus* Patriarch of *Constantinople*, where he disputed strenuously both by Word and Writing, against the Opinion of the *Greeks*, about the Procession of the Holy Ghost. ³ *Eustratius* Archbishop of *Nice*, a Man of great Learning, was one of those who answer'd *Chrysolan*. ⁴ *Andronicus Camaterus* Governor of *Constantinople*, Kinsman to the Emperor *Comnenus*, wrote a Book against the *Latins* upon the same Subject. *George* Archbishop of *Corfu* wrote against the Custom of the *Latin* Church, in making use of unleavened Bread in the Sacrament. *Basil of Acrides* Archbishop of *Theffalonica*, wrote a Letter to demonstrate that the *Greek*

¹ Ib. t. 2. p. 1047.
l. 2. c. 10.

² Bibl. PP. t. 19.
⁴ Cave sec. Wald. p. 588.

³ Alex. de Conf.

Church

Church was not schismatical. On the other side, *Hugo Etherianus*, who was at the Court of *Emanuel Emperor of Constantinople*, took the Part of the *Latins*. In fine, there were many Books of both Sides between the *Greeks* themselves, some of which were for an Union with the *Latin* Church, and others against it. The particular Disputes of the *Armenians* with the *Greeks*, were also handled by the *Greeks*. ^c *Isaac an Armenian Bishop*, having separated himself from the Communion of the other *Armenians*, wrote Books against them in 1130, in which he attacks their Errors. ^d *Theorianus*, who in 1170 was sent by *Manuel Comnenus* to *Armenia*, to endeavour the Union of that with the Greek Church, had a Conference with their Patriarch, in which he refuted the Error of the *Monophysites*, which the *Armenians* maintain'd; and vindicated the Practice of the *Greeks*, without condemning that of the *Armenians*. As to the Canon Law, it was in this Age that *Zonaras* and *Balsamon* flourish'd, the two famous Greek Canonists, who made very large Collections of the Canons of the Greek Church, with Commentaries concerning the Origin and Rights of the Monastick Order. ^e We have a Letter of *John Patriarch of Antioch* against the Practice of giving Monasteries to secular Lords. ^f As to History, we have the Annals of *Michael Glycas*, from the Beginning of the World to the Death of *Alexis Comnenus*. The Historical Abridgment of *Constantin Manasses*, from the Beginning of the World to the Reign of *Alexis Comnenus*, i. e. to the Year 1081. The History of the Emperors *John* and *Manuel Comnenus*, from 1118 to 1176, compos'd by *John Cinnamus*, surnamed the Grammarian, Secretary to *Manuel Comnenus*. The Byzantine History of *Nicephorus Briennius*, from 1057 to 1081. The *Alexiad* of *Anna Comnena*, Wife to *Nicephorus*, and Daughter to the Emperor *Alexis Comnenus*, from 1069 to 1118. The Annals of *Zonaras*, from the Beginning of the World to 1118; and some other private Histories. ^g In fine, as to Morality, we have *The Rule of Christian Life*, compos'd by *Philip the Hermit*, about the Year 1105.

^c *Anctuar. nov. Bibl. PP. t. 2. p. 317.*
^{t. I. p. 439.}

^d *Anctuar. Ducean.*

^e *Menson. Eccl. Grec. t. 2. p. 159.*

^f *Hift. Byzant. scriptor.*

^g *Bibl. PP. t. 21. p. 553.*

^b The Collection of Common-Places and moral Maxims, drawn from the Greek Fathers, by *Anthony*, surnamed *Melisius*, because of the Sweetness of his Discourse; and some other particular Writings, upon Points of Discipline and Morality.



C H A P. XIII.

Ecclesiastical Observations upon the History of the twelfth Century.

Having related the principal Questions that were debated in the twelfth Century, concerning the Ecclesiastical Doctrine and Discipline, I have some other Observations to add to them. I have given an Account of the Schisms of the Popes, and the Contest between them and the Emperors: I shall add, that those Divisions were so far from diminishing the Power of the Popes, that they increas'd it: That it was in this Age they establish'd their Sovereignty in *Rome*, and their Independence upon the Emperor, and that they assum'd the Right of giving the Imperial Crown: They extended their Rights and their Authority farther than ever they had done, and met with less Opposition than formerly. ⁱ Most of the Councils were call'd by them or their Legates; there they made what Decrees they pleased, and the Bishops did scarce any thing but give their Consent to them. Appeals in all sorts of Causes, and for all sorts of Persons, became so frequent, that almost every Affair was immediately brought to *Rome*. The Discipline of the Church was also weakened by the Custom of Dispensations, that were given at *Rome* with so much Ease, that St. *Bernard* look'd upon that Abuse as one of the greatest Disorders of the Church. ^k The Popes had a

^b Bibl. PP. Parif. t. 5. ⁱ Hildeb. Cenom. 1. 2. Ep. 41. al. 82.
Bernard. 1. 3. de Conf. c. 2. & 4.

^k Conc. Later. 1. can. 10. &

xi. can. 29. t. 9. Conc. p. 1013.

great Hand in the Collation of Bishopricks, because they were Judges of Elections, which were yet made by the Clergy. Their Ordination still belong'd to the Metropolitans.¹ The Elections of Popes were entirely reserv'd to the Cardinals, whose Dignity rose to such a Height, that they were look'd upon not only as above Bishops, but also above Patriarchs and Primates.² The Manners of the Clergy were more regular in this than in the preceding Centuries. The Simony and Disorders of Ecclesiasticks were neither so frequent nor so publick.³ Marriages of Ecclesiasticks who were in holy Orders were declar'd null, and their Children illegitimate, and incapable of Orders in the Church. The Bishops, who had hitherto exercis'd Ecclesiastical Jurisdiction by themselves, began to have Officials.⁴ They settled Masters or Theologues to teach the Sciences in Cathedral Churches.⁵ Academies began to be formed in great Cities: Those of *Paris* and *Bolonia* in *Italy* were the most famous; the former for Divinity, and the other for Law.

The Doctrine of the Sacraments was in this Century reduc'd to a methodical Form, and several Questions were handled upon that Subject, which had not been moved before.⁶ However, there remain'd several ancient Customs, such as reserving the Baptism of Infants to solemn Days, and observing the tripple Immersion. The Practice of publick Penance for publick Sins was not yet entirely abolished, but it was become very rare,⁷ because the Remission of Sins was to be obtain'd by other ways, and chiefly by the Crusade and Pilgrimages.⁸ They began to reserve the Remission of certain Sins to the Pope and the Bishops.⁹ In *France*, they denied Absolution and Communion to Persons condemn'd to die. Oftentimes those who were in Extremity, had the Devotion to cause themselves to be laid upon Ashes, covered with a Hair Cloth, and cloathed in a Monk's Habit. Voluntary Mortifications, such as Sack-

¹ Conc. Lat. 3. can. I.
p. 1003.

^m Conc. Later. 2. t. 10. Conc. can. 7.

ⁿ Ib. can. 21.

^o Ib. can. 18.

^p Du-Bonlai

hjst. Univ. Paris.

^q Vit. S. Ottom. Bamberg. l. 2. c. 15. ap. Sur.

2. Jul.

^r Conc. Later. 1. can. 10. t. 10. Conc.

^f Rob. Pall.

l. 6. Sent. c. 55.

^s Suger. Abb. vit. Ludov. Gros.

cloth,

cloth, the Discipline which they gave to themselves, or made others give them, came in use. They continu'd to eat but once on Fast-Days; ¹ but they broke their Fast at the Hour of Nine in *Lens*, and at Noon at other times. ² Abstinence on *Fridays* was more regularly observ'd than on *Saturdays*. The Communion in both Kinds was yet in use this whole Century; ³ but in the beginning of it, some took both Kinds together, by soaking the Bread in the Wine; and towards the end of it, some took but one Kind. ⁴ The Word *Transubstantiation* was brought in use at that time, to express the Conversion of the Bread and Wine into the Body and Blood of Jesus Christ in the Eucharist. ⁵ From that time the Priest receiv'd Alms for Masses; but they were forbid to demand it. The Consecrations and Ordinations perform'd by schismatical Bishops, were yet look'd upon as of no effect.

As to the monastical State, we have these Observations to make upon it. The Benediction of Monks which had been introduc'd in the *East*, was likewise set up in the *West*; and there was a particular Profession join'd to it, which had not been required before. The Monasteries were enrich'd with Gifts that were made them. The Order of *Citeaux*, which in the beginning was very poor, soon became very rich. The Monks began to withdraw themselves from the Jurisdiction of their Bishops, by the Privileges which they obtain'd of the Popes with abundance of Ease. ⁶ Some Abbots were allow'd to wear episcopal Habits. The third General *Lateral* Council set Bounds to the Privileges of the Monks, ⁷ and forbade them the Administration of the Sacraments: However this did not hinder, but that abundance were taken out of Monasteries, and made Bishops and Cardinals. The Order establish'd by St. *Stephen* in the end of the preceding Century went from *Muret* to *Grandmont*, and spread it self in *France*. ⁸ ⁹ Tis thought that the Order of *Carmelites* began in 1221 by some Hermits of

¹ *Bernard. Serm. 3. in Quadragesima.*
Conc. p. 1751.

² *Gregor. 8. Ep. 2. t. 10.*
Microlog. c. 19. Pasch. II. Ep. 32. t. 10. Conc.

³ *Petr. Blas. Ep. 140.*

⁴ *Conc. Paris. an. 1212. can. 11.*

⁵ *Conc. Pictav. can. 6.*

⁶ *Pasch. II. Ep. 74. t. 10. Conc. p. 687.*

⁷ *Albert. Pat. vit. ap. Bell. 8. Apr. t. 7.*

Mount *Carmel*, whom the Patriarch of *Antioch* brought together, to form a Society of them: They were Laicks, perform'd the Office of the Virgin, and made no other Vow but that of Obedience.

The Order of regular Canons was enlarg'd by a new Congregation, of which St. *Norbert* was the Founder in 1120. The Canons of that Order were distinguish'd by their Habits from those who were call'd the Canons of St. *Augustin*: Both the one and the other were capable of administering the Sacraments, and performing the Functions of Curates; but some Bishops made a Scruple of employing them, and the regular Canons were not fond of leaving their Solitude. There was at that time a Dispute betwixt them and the Monks about the Preference of their Condition.

There were in this Century Orders of Regulars of another kind, who then took their Rise. These were the military Orders, who observ'd the Spirit and Rule of St. *Augustin's* Regulars. * The most ancient of them is that of St. *John of Jerusalem*, or the Hospitallers, who were establish'd in the beginning of this Century to receive the Pilgrims who went to that City. ¹ The second were the *Templars*, who were instituted in 1118, whose Office was to provide for the Safety of Pilgrims, by fighting against those who molested them. ² Those of the *Toustonick* Order, who executed both these Offices, were instituted some time after. ³ In Imitation of this Order, those of St. *James* and *Calatrava* were instituted in *Spain*, for the Pilgrimages to St. *James* in *Galicia*, and some others in other Countries.

^c *Gnilielm. Tyr.* l. 18. c. 4, 5. ^f *Id.* l. 12. c. 7. *Jacob. de Vt-*
riac. hist. Hierosol. c. 65. ^g *Id. ib.* c. 66. ^b *Chron. Pruss.*





THE
HISTORY
OF THE
Thirteenth Century.



C H A P. I.

The Revolutions of the Empire and of Italy. The Succession of the Emperors of the West, and of the Popes, during the Thirteenth Century.

THE Affairs of the Church in this Century had so much Relation to those of the State, that the best way is to begin with the Revolutions which happen'd in the Empire and *Italy*; and with the Quarrels which the Popes had with the Emperors, and the Princes of *Italy*.

The Emperor *Henry VI.* dying at *Messina*, near the end of the Year 1197; or, according to others, at *Palermo*, in the beginning of 1198, left a Son nam'd *Frederick*, aged about seven Years. By his Will and Testament he appointed him Heir and Successor to his Dominions, and even to the Empire, to which he had been elected some time before by the Princes of *Germany*. At the same

same time he declar'd his Brother *Philip* Duke of *Swabia* Regent of the Empire. ^a He got himself elected Emperor, after his Brother's Death, by most of the Princes of *Germany*. ^b Some others elected *Otho* Son to *Henry* Duke of *Saxony*. ^c Pope *Innocent III.* declar'd for *Otho*, confirm'd his Election, and rejected that of *Philip*, who nevertheless continu'd in Possession of the greatest Part of *Germany*, remov'd *Otho*, who quitted the Empire to him, on Condition he would give him his Daughter in Marriage, and make him his Heir. This Agreement was made in 1207.

Next Year *Philip* was kill'd at *Bamberg*, and *Otho* was elected Emperor with the common Consent of the Princes of *Germany*. In 1209 *Otho* came to *Rome* to receive the Imperial Crown: *Innocent III.* receiv'd and crown'd him: ^d But *Otho* not making those Largeesses to the People of *Rome*, which were wont to be given in those Ceremonies, there arose a Sedition in that City. *Otho* quitted it, and ravag'd the Lands of the Church; the Pope excommunicated him, and declar'd he had forfeited the Empire, and caus'd that Sentence to be publish'd in *Germany*. ^e The Troubles which that Sentence rais'd in *Germany*, oblig'd *Otho* to return thither. There he found a Party form'd against him for *Frederick*, who had been chosen Emperor in his Father's Life-time. This Election was confirm'd and renew'd by part of the German Princes. ^f *Frederick* came to *Germany*, was well receiv'd, and was crown'd at *Aix la Chapelle* in 1214. *Philip Augustus* King of *France* supported *Frederick*'s Party, and defeated *Otho* in a Battle that was fought at *Bovines* in *Flanders*, the 5th of *July*, in the Year 1214. After this Defeat, *Otho* retir'd into *Saxony*, where he died in the Year 1216, or according to others, in the Year 1218.

Otho, by his Death, left *Frederick* peaceable Possessor of the Empire. ^g *Innocent III.* consented that his Legate should crown him Emperor; and that Pope dying at *Venice* on the 16th of *July* 1216, *Honorius III.* who succeeded him, crown'd *Frederick* Emperor himself. The Pope and Em-

^a *Otto d. S. Blas.* c. 46. ^b *Godefr. in chron. ad an. 1198.*
^c *Inn. 3. Ep. 30, 33.* ^d *Rigord. de gest. Philipp. Aug. an. 1210.*
^e *Godefr. an. 1211, 1212.* ^f *Abb. Ufferg. in an. 1215.*
^g *Richard. Germ. an. 1215.*

peror fell out soon after, upon their both pretending to the Disposal of the Bishopricks in the Kingdoms of *Sicily* and *Naples*. *Honorius III.* excommunicated *Frederick*, and declared he had forfeited all his Kingdoms. ^a He exhorted the German Princes to go to the *Holy Land*, but this Expedition had no Success. This Pope died the 18th of *April*, 1227. ^b Cardinal *Hugolin*, who was of the Family of the Counts of *Signi*, succeeded him, and took the Name of *Gregory IX.* He summoned *Frederick* to make an Expedition to the *Holy Land*. *Frederick* went to the Rendezvous of the Crusaders at *Brindisium*, embark'd there, but presently return'd. ^c The Pope being informed of his Return, renew'd the Sentence pronounced against him by his Predecessor; and at the same time promised him Absolution, if he would go to the *Holy Land*. ^d After many Protestations *Frederick* went over to *Syria*; but the War which the Pope rais'd against him obliged him to make a Treaty with the *Sultan*, who yielded to him the Kingdom of *Jerusalem*; and so he came speedily into *Italy*. ^e He demanded his Absolution of the Pope, who granted it to him, but they fell out again soon after. *Frederick* returned to *Germany*, sent his Son *Henry* to *Sicily*, and repass'd to *Italy* to quell the Rebels of *Lombardy*. The Pope thunder'd his Excommunications against him anew, exciting the Christian Princes to invade his Dominions. *Frederick* carried the War into *Italy*; and *Gregory* finding himself driven to Extremity, called a general Council at *Rome*. *Frederick* seiz'd the Prelates who came thither, and having taken a Castle of *Campania*, where were several of the Pope's Relations, he caus'd all of them to be hang'd. *Gregory*, overwhelm'd with Grief at those unlucky Accidents, fell ill, and died at *Rome* the 30th of *September* 1241. ^f After his Death, *Godfrey of Castiglioni* of *Milan*, Cardinal of St. *Sabina*, was elected Pope, and took the Name of *Celestine IV.* But he was only eighteen Months in the Holy See, at the end of which he died of

^a *Honor. l. 2. Ep. 496.*
n. 17, & 18.

^b *S. Germ. p. 992. & seq.*

^c *Matth. Paris. an. 1241.*

^d *Ep. Greg. IX. ap. Rain. an. 1227.*
^e *Auct. vit. Greg. ap. Rain. n. 29.*

^f *Ricar.*

^g *Ep. Frid. apud Matth. Par. an. 1229.*

old Age and Infirmitiy. After his Death, the Holy See was vacant for nineteen Months, because Frederick kept many of the Cardinals in Prison. * So soon as he had set them at Liberty, at the Request of *Bauduinus* Emperor of *Constantinople*, Cardinal *Simbaud* a *Genoese* was elected Pope the 24th of *June*, 1243, and took the Name of *Innocent IV*. ♦ *Frederick* proposed an Accommodation; but the Pope distrusting him, went into *France*; and having been well receiv'd there by Order of the King *St. Lewis*, he went to *Lyon*, where he call'd a General Council in 1245, and summon'd the Emperor *Frederick* to it. That Prince did not appear, but sent *Thaddenus* of *Seffa* to maintain his Cause. ♠ Whatever Defences, Exceptions, or Appeals *Thaddenus* could alledge, *Frederick* was condemn'd, and declar'd forfeited of the Empire. He was not wanting in maintaining his Rights; but some Malecontents of *Germany*, solicited and gain'd over by the Pope's Agents, elected for King *Henry Landgrave of Thuringia*, who made not much Progress, and was kill'd at *Ulm*, in 1247. *William Earl of Holland* was elected in his Place, and having taken the City of *Aix-la-Chapelle*, he was crown'd in 1248. In the mean while, *Frederick* continu'd the War in *Italy* against the Pope's Party, call'd *Guelphs*. He did not maintain that War long, for having retir'd into *Apulia*, he ended his Days in 1250, leaving his Son *Conrad* Successor to his Dominions. The Pope confirmed the Empire to *William Earl of Holland*, excommunicated *Conrad*, and sent Legates into *Sicily*, in order to hinder that Kingdom from acknowledging any other Sovereign but the Holy See. Nevertheless, *Conrad* kept the Kingdom of *Sicily*, and part of the Empire. He entred *Germany* in 1251, and took the City of *Ratisbon*: But being inform'd that *William* was coming to attack him with a numerous Army, he return'd to *Apulia*, where he dy'd on the 22^d of *May* of *Poison*, which is thought was given him by his natural Brother *Mainfrey*: He left his Son *Con-*

^o *Id.* p. 410.
450.

^p *Id.* an. 1244.

^q *Matth. Paris.* p. 449. &

^r *Albert. & Stad. & Matth. Paris.* an. 1246.

^s *Rain.*

^t an. 1250. n. 32.

^c *Inn. III. Ep. 21.* ^v *Rain.* an. 1251. n. 7.

^u *Id.*

^w *Matth. Spin. in chron.*

^x *Ughel. t. ult.* p. 765.

^y *rain*

radin Heir of Sicily. ^y *Mainfrey*, who had a Mind to keep that Kingdom to himself, feign'd a Reconciliation with the Pope, and invited him to come to *Sicily*. The Pope came there with an Army to make himself be acknowledg'd Sovereign of that Kingdom: But *Mainfrey* soon falling out with him, defeated part of his Army, which gave *Innocent* such Disturbance of Mind, that he died of it at *Naples* the 7th of December 1254. ^z *Alexander IV.* who succeeded him, design'd to continue the Enterprize of his Predecessor upon *Sicily*; but he met with the same Success that he had done. *Mainfrey* defeated his Troops, and made himself Master of *Apulia* and *Sicily*. *William*, who was own'd by all *Germany*, prepared to go to *Italy* to receive the Imperial Crown, when he was obliged to march against the *Frisons*, who had entered *Holland*. As he was going to attack them, he fell into a Morass that was frozen over, where he was killed in December 1256, by some Enemies who were in Ambuscade. ^a After his Death, the German Princes were divided about the Election of an Emperor, and some of them conferr'd the Empire upon *Richard* Brother to the King of *England*, and others upon *Alphonfus* King of *Castile*. Both of them had scarce any more than the Title: *Alphonfus* never set Foot in *Germany*; and *Richard* coming to *Frankfort*, after having spent all he had, returned into *England*.^b In the mean time, *Lombardy* was a Prey to the *Guelphs* and *Gibelins*. ^c The King of *Bohemia* was in part Master of *Germany*, and *Mainfrey* fortify'd himself in *Sicily*. *Urban IV.* who succeeded *Alexander* in 1261, invested *Charles* Count of *Anjou*, St. *Levis*'s Brother, with the Kingdom of *Sicily*. That Prince went to *Rome* in 1265, and was there crown'd by *Clement IV.* who succeeded *Urban* in 1265. ^d He gain'd a Battle, in which *Mainfrey* was kill'd; but *Conradin* vindicating his Rights, made himself Master of *Tuscany* and *Romania*, while *Conrad*, Bastard to *Frederick II.* made *Sicily* revolt. He entred *Rome* in Triumph, where he was proclaim'd Emperor; but he was defeated and taken Prisoner

^y *Rain.* an. 1251. n. 42, 43, & seq.
Alex. IV. l. 1. Ep. 1. ap. *Rain.* n. 69.
Paris. an. 1259. p. 661.

^z *Matth.* *Paris.* p. 602.

^a *Stenrou.* annal.

^b *Matth.*

^c *Rain.* an. 1258. n. 1, 4, 7, 8.

^d *Nangi*

de gest. *Lnd.* p. 450. & seq. ed. *Pit.*

by *Charles*, and the whole Race of the Princes of *Suabia* was extinct. * The House of *Austria* soon succeeded to the Power of that of *Suabia*: For *Richard* being dead, and *Alphonsus* having scarce any Friends left in *Germany*, the Electors assembled at *Frankfort* in 1273, and there elected *Rodolphus* Count of *Hapsburg* Emperor. He was crown'd that same Year at *Aix-la-Chapelle*, and acknowledg'd by the German Princes. ^f He brought *Ottogar* King of *Bohemia* to Reason, and made him restore *Austria*, which he gave to his eldest Son *Albert*, whose Descendants have taken the Title of *Austria*.

Clement IV. died in *October* 1268. ^g After his Death the Factions and Intrigues of the Cardinals retarded the Election of a Pope for the space of almost three Years. At last, not being able to agree, they put a Compromise into the Hands of six Cardinals, who, on the first Day of *September* 1271, elected *Thibaud* Archdeacon of *Liege*, a Native of *Plaisance*, who was then in *Syria* with the Army of the *Crusaders*. Their Choice was approved by all the Cardinals. He returned to *Italy*, took Possession of the Holy See, and was named *Gregory X.* ^h He call'd and held the second General Council of *Lyons*, in 1274. He was the first that made a Law to shut up the Cardinals, after the Pope's Death, in a Place call'd the *Conclave*, and to keep them there 'till such time as they had elected a Pope. ⁱ This Regulation was revok'd by his Successors *Adrian V.* and *John XXI*; but having being renew'd by *Celestin V.* and *Boniface VIII.* they were observ'd for the future. His Successors were not long in the Holy See. ^k *Peter of Tarantaise*, of the Order of the Preaching Brothers, Cardinal-Bishop of *Ostia*, who was elected in 1276, on the 10th of *January*, and nam'd *Innocent V.* died the same Year on the 22^d of *June*. *Cardinal Ottoboni* succeeded him on the 12th of *July*, and took the Name of *Adrian V.* He died at *Viterbo* the 18th of *August*. Twenty five Days after, Cardinal *John-Peter*, Son to *Julian a Portuguese*, was elected and

* *Nang. in vit. S. Ludov.* f *Dubrav. hist. Bob.* l. 17. g *Rain.*
an. 1268, & 1269. n. 1. h *To. II. Conc. Part. I.* p. 939.

^l *Rain. an. 1276. n. 26, & 29.* & *1294. n. 17.* k *Rain. sup. n. 15.*

consecrated the 15th of September, by the Name of John XXI.
¹ Next Year he was knock'd down by the Fall of a Floor, and died on the 20th of May. The 23^d of November, John Cajetan a Roman of the House of the Ursini was elected, and took the Name of Nicolas III^m. After his Death, which happen'd in 1280, Simon of Brie, Cardinal of St. Cecilia, who had been Canon of St. Martin of Tours, was rais'd to the Holy See, and took the Name of Martin II. commonly call'd the IVth. He died the 25th of March 1285, and was succeeded by Cardinal James Sabelli, who was nam'd Honorius IV. This last dying in 1287, in the Month of April, the Holy See was vacant a whole Year, and then was filled by Jerom Ascalanus of the Order of Preaching Brothers, Cardinal of St. Prudentia, who took the Name of Nicolas IVⁿ. He died in 1292, and after his Death the Holy See was vacant for two Years and some Months. At last Peter Moron, a famous Hermit of Apulia, was rais'd to the Pontificate against his Will, in 1294, and nam'd Celestin V^o. But he easily suffer'd himself to be persuaded by Cardinal Benedict Cajetan to lay down the Pontificate; which he did on the 12th of December; and Cajetan was chosen in his Place, on the 24th of the same Month, and took the Name of Boniface VIII.

In the mean while, Rodolphus reign'd peaceably in Germany; but Italy was afflicted with divers Troubles. ^p Pope Nicholas III. design'd to take the Kingdom of Sicily from Charles, and to invest Peter of Arragon in it, as being Heir of the House of Suabia, because his Mother Constanzia was Daughter to Mainfrey. The Sicilians cut all the Frenchmen's Throats who were in their Island, in 1282, on Easter-Day. Charles coming to revenge that horrible Deed, met with the King of Arragon, who disputed the Kingdom with him, defeated his Troops, and took his Son Charles the Lame Prisoner. ^q Charles died in 1285, and his Son Charles the Lame being set at liberty, was crown'd King of Sicily

¹ Jord. Vallicel. ap. Rain. an. 1277. n. 20. sup. n. 53.

^m Jordan. ap. Rain. ap. Ptolom. Lnc. & alij ap. Rain. an. 1288. n. 1.

ⁿ Jacob. Card. ap. Rain. an. 1294. n. 3. Reg. Jord. & Cod. Vallicel. ap. Rainald. an. 1281. n. 12. ^o Nang. de gest. Philip. Sueran. apud Rain. n. 2; & 2.

and *Apulia* in 1289. ¹ The Death of *Alphonsus* was lucky for *Charles the Lame*, to put him in Possession of the Kingdom of *Sicily*: ² but *Frederick Son to Alphonsus* made himself to be acknowledg'd King in the Island of *Sicily*; there remain'd nothing to *Charles*, but what he had upon the Continent.

³ The Emperor *Rodolphus*, who had abandon'd *Italy*, dying in 1291, *Adolphus Count of Nassau* was elected in his Place; but the *German* Princes, who were discontented with him, depos'd him in 1298, and elected in his Place *Albert Duke of Austria*, Son to the Emperor *Rodolphus*⁴. *Adolphus* was defeated and kill'd in the first Onset, which was given near *Wormes* in the Month of *July*. *Albert* was elected anew, crown'd at *Aix-la-Chapelle*, and continu'd in peaceable Possession of the Empire of *Germany*.



C H A P. II.

The History of the Greek Church during the thirteenth Century.

THE Grecian Empire ^x in the twelfth Century was govern'd by the *Comneni*. *Isaac Angelus* kill'd *Antronius* the last of the *Comneni*, and made himself Master of the Empire in 1185. This last, after having reign'd nine Years, was dispossess'd in 1195, by his own Brother *Alexis* who took the Surname of *Comnenus*, and who after having put out his Eyes, put him in Prison with his Son *Alexis*. This last escaping out of Prison, came to *Germany* to meet with the Emperor *Philip* his *Brother-in-law*, and by his Advice address'd himself to the Army of the Crusaders, which was just upon their Departure for the Conquest of the Holy Land, ^y and desir'd them that before they went to *Pa-*

¹ Id. ib.

² an. 1291, & 1292.

l. i. c. 10.

^f Rain. an. 1295. n. 20, 22.

^u Ibid. an. 1298.

^y Villehard. n. 90. Nicet. chron. in Alex.

^t Hist. Anstr.

^x Nicet. chron.

leftine they would settle him in *Constantinople*. The French and *Venetians* consented to it, and laid Siege to *Constantinople* in 1203, which they took after thirty Days Siege. Old *Alexis* fled by way of the *Bosphorus* and the *Euxin Sea* to *Zagora*, an Island of *Thrace*. *Isaac* was set at Liberty, and resettled in the Throne with his Son *Alexis*. ^a That Prince promised to acknowledge the Pope, to put an end to the Schism, and to re-unite all his Subjects with the Church of *Rome*; but not being yet in a Condition fully to make good what he had promised to the Crusaders, he prevail'd with them to delay their Journey to the Holy Land till *Easter* of the following Year. In the mean while the Army of the *Latins* was at the Gates of *Constantinople*, and the natural Aversion the *Latins* had to the *Greeks* oftentimes caus'd Quarrels and Scuffles between them, in which some Soldiers belonging to the Army finding themselves push'd hard by the Burghers of the City, set Fire to it, which consum'd part of it. This Accident did not only render the *Latins* odious to the *Greeks*, but likewise the two Emperors whom they had restor'd, and gave occasion to a Relation of them, called *Murzulphus*, to usurp the Authority. ^b Twas by his Advice, that (*Alexis* having refused to grant to the Crusaders what he had promised them) they came to open War, in which the *Greeks* not having the Success they expected, the People of *Constantinople*, who believ'd they were betrayed by their Princes, proclaim'd *Nicolas Canabeus* Emperor ^c. *Murzulphus* seizing the Person of *Alexis*, put *Canabeus* in Irons, strangl'd *Alexis* in Prison with his own Hands, and shorten'd the Days of *Isaac* ^d; but he was soon punish'd for his Treason by the Crusaders, who laid Siege to *Constantinople*, and took it the 12th of April 1204. *Murzulphus* escaped the Night before, and the *Greeks* declared *Theodorus Lascaris* Emperor. ^e The *Latins* elected *Baldwin* Earl of *Flanders* Emperor of *Constantinople*. ^f *Murzulphus* and old *Alexis* fell into the Hands of the *Latins*; the former of

^a V. *Alexij Epist. ap. Rainald.* an. 1203. n. 17. ^a Ang. & Alex. n. 4. ^b N. 5. ^c Nicet. in Alex. *Mursuf.* n. 2, & 3. *Villehard.* n. 117. ^d Nicet. de reb. post. capt. arb. gest. n. 6. ^e *Villehard.* n. 36.

whom

whom was put to Death, and the latter put in Prison; so that none but *Theodorus Lascaris* was left, who flying to *Aia* set up the Seat of his Empire at Nice.

This Change of the Emperor in *Greece* produc'd a Change in Religion. ^f The *Latins* elected *Morosini* a *Venetian* Patriarch of *Constantinople*; having agreed, that if the Emperor was *French*, the Patriarch should be *Venetian*: They feiz'd all the Churches, and fill'd them with *Latin* Priests. After this, extending their Conquests in *Greece*, they reduc'd to their Obedience almost all that had belong'd to the *Greek* Emperors in *Europe*, and divided it among them. ^g The new Emperor *Baldwin* acquainted Pope *Innocent III.* with his Advancement. ^h That Pope wrote to him, and to the *Latin* Bishops and Priests at *Constantinople*, to endeavour to bring the *Greeks* under the Obedience of the Holy See.

ⁱ But whatever Efforts they could make, and though the Legates used very harsh and severe Means to effect this, they could not accomplish it; and the Emperor *Henry*, Successor to *Baldwin*, was forc'd to lay aside those Pursuits, and open the *Greek* Churches, and set their Priests and Religious at Liberty, contrary to the Legate *Pelagius*'s Will, who opposed it. The *Bulgarians* came under the Obedience of the Pope in 1204. *Theodorus Comnenus*, Prince of the Empire, renounc'd the Schism in 1218, but having taken the Title of Emperor of *Constantinople* afterwards, and made himself Master of *Theffalonica*, he was excommunicated by Pope *Gregory IV.* in 1229.

The *Latins* were not long Masters of *Constantinople* and *Greece*. ^k The Emperor *Baldwin* did not long enjoy his new Dignity. He was taken on the fifteenth of April 1205, by *John King of the Bulgarians*, who kept him in Prison sixteen Months, at the end of which he put him to Death in a cruel manner. After his Death, his Brother *Henry* was rais'd to the Empire in 1206: He reign'd ten Years, or thereabouts. ^l *Peter de Courtney*, Count of *Auxerre*, who had married *Yolante Sister or Daughter to Henry*, was de-

^f *Gest. Innoc. III.* n. 26. ^g *Ap. Rhain.* an. 1204. n. 6. ^h *Id.* n. 20.

ⁱ *Georgius Logoth.* in *chron.* n. 17. ^k *Nicet.* in. *Baldwin.* n. 18.

^l *Chron. Antifiod.* *Ricard.* à *S. Germ.* an. 1217.

sign'd for his Successor; but that unhappy Prince did not enter into Possession of the Empire; for having begun his Journey to *Greece*, after having been crown'd at *Rome* by *Honorius III.* he was taken as he was passing thro' *Thrace*, by *Theodorus Prince of Epirus*, and deliver'd to the Emperor *Theodorus Lascaris*, who put him to Death. ^m His Son *Robert* succeeded him in 1221; and he dying in 1228, was succeeded by his Brother *Baldwin II.* from whom the Greeks recovered *Constantinople* in 1261.

There was still a *Greek* Emperor in being. ⁿ *Theodorus Lascaris*, who was elected Emperor before the taking of *Constantinople*, retir'd to *Nice* in *Bithynia*, where he settled the Seat of his Empire. ^o He was succeeded in 1222. by *John Ducas* his Son-in-law. This last recover'd from the *Latins* part of the Country which they had conquer'd; and after having reign'd thirty three Years, left his Son *Theodorus Lascaris* Heir of his Dominions. Death removed *Theodorus* in the fourth Year of his Reign, in 1259: ^p His Son *John*, who was under Age, was soon despoil'd of the Empire by *Michael Paleologus* Son to *Andronicus Paleologus*, and descended by his Mother of the Family of the *Comneni*. The Beginnings of the Reign of *Michael* were happy by the taking of *Constantinople*, of which *Alexis Strategopoulos* possess'd himself, by the Treachery of the *Greeks* who were in the City, in 1261, and drove the *Latins* out of it.

Tho' there seem'd to be no more Hopes of seeing the two Churches re-united, more Pains was taken to re-unite them than ever. ^q It had been already tried under the Empire of *John Ducas* in 1233, between Pope *Gregory IX.* and *Germanus Patriarch of Constantinople*, who resided at *Nice*. *Gregory* sent Surrogates thither, who enter'd into Conference with the *Greeks* upon the two principal Points which then divided the *Greeks* and *Latins*, viz. the Procession of the Holy Ghost from the Father and the Son, and the Celebration of the Sacrament with unleavened Bread. The Affair was remitted to a Council held at *Nymphaea* in *Bi-*

^m *Ducange hist. C. P. tit. 3.*

ⁿ *Id. n. 18. Niceph. Greg. l. 2. c. 1. & seq.*

ⁿ *Georgius Logoth. c. 6.*

^p *Georgius Logoth.*

^q *Greg. IX. & Germ. Ep. t. 11. Conc. p. 318, & 321.*

bithynia?

thynia¹. The Emperor John Ducas propos'd Means to agree them²; but the Pope's Surrogates not consenting to them, they separated without coming to any Conclusion. ³The Re-union was again tried in vain under the Reign of Theodorus Lascaris, by Pope Alexander IV; But Michael Paleologus foreseeing that the Pope would not fail to arm the Western Princes against him, in order to retake Constantinople, if he had not a good Understanding with him, resolv'd to propose the Re-union of the Greeks with the Latins, in order thereby to deliver himself from those terrible Crusades⁴. He sent Nicolas Bishop of Cortone Ambassador to Urban IV. and pray'd the Pope, by him, to send a Legate to treat of Re-union. Urban answer'd that Proposal in a most obliging manner, and sent two Nuncio's into the East: However the Affair had no Effect at that Time, and Michael Paleologus not perceiving any farther Danger, left off pressing that Accommodation. ⁵Clement IV. Successor to Urban, sent Michael a Confession of Faith, in which he distinctly declar'd the Sentiments of the Church of Rome upon the Points where-in it differ'd from the Greek Church. ⁶The Emperor, who had News of the Preparations of St. Lewis for the Crusade, wrote to that Prince that he was ready to abjure the Schism, and that he would chuse him for Arbitr⁷e of that Difference. St. Lewis answer'd him, that he could not otherwise meddle in that Affair, than by pressing the Holy See to conclude it. ⁸He referr'd the Ambassadors of the Greek Emperor to the Cardinals, and the Negotiation was continu'd under the Pontificate of Gregory X. It was proposed to the Greeks to sign the Confession of Faith drawn up by Clement IV. The Patriarch Joseph, and Veccus Treasurer of the Church of Constantinople, a Man of Spirit and Learning, oppos'd it. ⁹The Greek Emperor, who was desirous of concluding that Union, oblig'd the Patriarch Joseph to retire into a Monastery, and caused the other Greek

¹ To. II. Conc. p. 460.

² Act. Nuntior. M. S. ap. Vading. an. 1233.

D. 32.

³ Alex. IV. Ep. 325. ap. Rain. an. 1256. n. 48.

⁴ Rain. an. 1265. n. 22. ex Paleolog. & Urb. IV. Ep.

op. Rain. n. 72. & seq.

⁵ Clem. IV. Ep. 333.

op. Rain. n. 1. & seq.

⁶ Greg. X. l. 1. Ep. 27. ap. Rain. an. 1272. n. 152.

& seq.

⁷ Nicoph. Greg. l. 5. c. 2, & 3.

Bishops to approve *Clement* the IVth's Confession of Faith. ^b Their Letter was deliver'd to the Pope and to the General Council assembled at Lyons in 1274, by the Emperor's Ambassador, and the Deputies of the Greek Bishops; and upon that Foot was the Union concluded. Upon the Ambassador's Return the Patriarch *Joseph* was depos'd, and *John Veccus*, on the Change of his Opinion, put in his Place. ^c This new Patriarch earnestly labour'd the Re-union. However several Greeks were very averse to it. ^d *John XXI.* being desirous to conclude it entirely, sent Legates to the Emperor *Michael*, who received them honourably, and allowed them to accomplish all that the Ambassadors had agreed in the Council of Lyons. ^e He also sent Ambassadors to the Pope, to assure him, that these Conventions had been approv'd in a Synod of Greek Bishops. Those Ambassadors carried Letters from the Emperor *Michael*, from his Son *Andronicus*, from *Veccus*, and from the Greek Council, which contain'd a Confession of Faith but little different from that of *Clement IV.* particularly about the Procession of the Holy Ghost, though the same in Substance. ^f Those Letters which were written in 1277, were not delivered 'till the Pontificate of *Nicolas III.* Successor to *John XXI.* who complain'd of the Alteration the Greek Bishops had made in the Confession of Faith, and demanded of them to sign that of *Clement IV.* and to add to the Creed the Word *filioque*. He wrote on that Subject to the Emperor, to his Son *Andronicus*, and to the Greek Bishops; and sent his Letters by Legates, who were charg'd with a private Instruction, viz. That they should engage the Emperor to sign *Clement IV*'s Confession of Faith, the Acknowledgment of the Pope's Primacy, the Abjuration of Schism, the Promise of obeying the Holy See, and the Obligation of singing *filioque* in the Creed. The Greek Bishops gave no Answer to those Propositions of Pope *Nicolas*, which were not executed. ^g The Emperors *Michael* and *Andronicus* contented

^b Int. AG. Conc. Ludg. t. II. Conc. p. 968.
Johan. XXI. ap. Rain. an. 1277. n. 34.

^c Vacii Ep. ad

Rain. ib. l. 21. & seq.

^d Pachym. Graec. hist. l. 5.

^e Ap. Rain. sup. ex lib. priv. Rom. Eccl. t. 3.

^f Nicol. III. Ep. 146. ap. Rain. an. 1278. n. 6. & seq.

^g Ap.

Rain. an. 1280. n. 19, & 20.

them-

themselves once more to sign in their own Names a Declaration, like to that which George *Acropolita* had made at the Council of Lyons.^b Their Letters were not delivered to Pope *Nicolas*, but to *Martin IV.* his Successor, who being bound in Interest with *Charles King of Naples and Sicily*, excommunicated, in 1280, the Emperor *Paleologus* as a Schismatick and Cherisher of Schism. *Michael* was so enraged at this, that he was just ready to repeal the Union. However he did not do it, ⁱ altho' many Greeks disturb'd it by abundance of Writings which they compos'd against the Patriarch *Veccus*, who strenuously refuted them. But after the Death of *Michael Paleologus*, which happen'd in December 1283, *Andronicus* his Son declar'd himself against the Union. *Veccus* was oblig'd to retire into a Monastery, and *Joseph* remounted the patriarchal Chair of *Constantinople*: He was oppos'd by the Favourers of *Arsenius*; and at last *George of Cyprus*, surnam'd *Gregory*, was made Patriarch after *Joseph's* Death.^k He caus'd *Veccus* to be banish'd to Mount *Olympus*, from whence he was recall'd to appear at the Council which *Andronicus* assembled against him in 1284, in the Palace of *Blacherne* at *Constantinople*. *Veccus* was condemn'd there, and all the Archbishops and Bishops who had stood up for the Union with the most Warmth, were depos'd. *Veccus* was sent Prisoner, by the Emperor's Order, to the Castle of St. *George* in *Bithynia*, and died there some time after.

Thus was the Re-union of the two Churches entirely broken under *Andronicus*. Tho' some Proposals were made afterwards, and tho' the Re-union of the Greek with the Latin Church was often attempted, those Projects of a Re-union never took effect.

The Greeks had always their Patriarchs at *Constantinople*; I shall here draw up a Catalogue from *John Xiphilinus*, who is one of the last I mentioned. He was succeeded in 1080. by *Cosmus*. The following Patriarchs were, in 1086, *Eustathius* call'd *Gerudes*; in 1089 *Nicolas III.* call'd the Grammarian; in 1117 *Theodorus* and *Constance IV*; then *Lucas*

^b Rain. an. 1281. n. 25, & 26. ex MS. Vatic. c. ult. & l. 6. ex Georg. Pachym. l. 7.

ⁱ Gregor. l. 5.

^k Pachym. l. 9.

Chrysoberg, and *John Stipota*: In 1243 *Arsenius*, and after him *Michael Oxita*; in 1146 *Cosmus II*; to whom succeeded *Charito* the following Year; in 1150 *Luke Chrysoberg* was re-settled; in 1166 *Michael Anchialus* was elected to that Dignity; he was succeeded in 1173 by *Basilius Camaterus*, who by his Death left the place to *Nicetas Mundanus*; *Dositheus* was put in his place in 1193, and then *George Xiphilinus* the same Year. *John Camaterus* succeeded to them in 1200. He was yet in the See when *Constantinople* was taken by the *Latins*. ¹ He retir'd to *Dimotuc* a City of *Thrace*, where he died two Years after, and would not be carried to *Nice*, tho' he was invited to it by *Theodorus Lascaris*. About two Years after, that Prince, who was minded to preserve all the Marks of Empire, resolv'd to make a Patriarch of *Constantinople* to reside at *Nice*. ² The first that was elected was *Michael Saurianus*, or *Autorianus*, who enjoy'd that Dignity six Years. *Theodorus Irenicus*, or *Copas*, succeeded him in 1215, and was honour'd with that Dignity about as many Years. ³ In his place was elected *Maximus* Abbot of the Monks *Acemetes* in 1220, who liv'd only six Months after. *Manuel Charitopoulos* succeeded him, and died in 1226. After his Death some propos'd *Nicephorus Blemmydes* Monk of Mount *Athos*; but he refusing it, *Germanius Nauplius* took the Title of Patriarch of *Constantinople*, and kept it seventeen Years and six Months. After his Death, *Methodius* Abbot of the Monastery of St. *Hyacinthus* was honour'd with the Title of Patriarch for three Months. ⁴ *Manuel* succeeded him, and continu'd fourteen Years. ⁵ At last, *Arsenius Autorianus* was posses'd of it under the Reign of *Theodorus Lascaris*, in 1257. *Michael Paleologus* put *Nicephorus* Archbishop of *Ephesus* in his Place, but he died a Year after, and *Arsenius* was recall'd. ⁶ He refusing to own the Ordinations made by *Nicephorus*, *Michael* remov'd him, and put *Joseph* in his place in 1266. *John Veccus* was put in *Joseph*'s place in 1274. *Arsenius* and *Joseph* were still alive, and had their

¹ Georg. Acrop. c. 6. Allat.

^m Jus Graco-Rom. c. 303.

ⁿ Allat. de cons. p. 713.

^o Niceph. Greg. l. 3. c. 1, & 2. &

Acropol. p. 37.

^p Acropol. sub. fin. Pachym. hist. l. 3.

^q Gregoras l. 4. c. 17.

Friends; but *Veccus* was in Possession of the Patriarchate. He was dispossess'd of it after the Death of *Michael*, and *Joseph* was restor'd. After the Death of this last, the Patriarchate was conferr'd, in 1284, upon *George of Cyprus*, surnam'd *Gregorius*, who wrote strenuously against *Veccus* and the *Latins*. However he had many Adversaries; so that finding himself despis'd, and very sickly, he retir'd into a Monastery, where he died, after having been five Years Patriarch. He was succeeded by *Anastasius*, who was remov'd in 1294, and *John* put in his Place: But *Anastasius* was restor'd in 1301. This is the Succession of the Patriarchs of *Constantinople* to the End of this Century. I shall afterwards speak of the *Greeks* who wrote upon the Disputes between the *Greeks* and *Latins*, and of their Works. And here I shall conclude the History of the Greek Church in this Century.

C H A P. III.

The History of the Vaudois and Albigenses.

We mention'd certain Hereticks call'd the *Vaudois*, and *Albigenses*, against whom St. *Bernard* and the Pope's Legates acted; it will now be proper to give an Account of their Original, Errors, and Condemnation.

The *Vaudois* got their Name from one *Peter Valdo*, a rich Merchant of *Lyons*, who being at a Meeting of his Companions, was so sensibly touch'd with the sudden Death of one of them, that he took a Resolution of changing his Life, distributed all he had amongst the Poor, and made Profession of a voluntary Poverty. Several Persons following his Example, form'd a Sect, about the Year 1160, who

¹ *Gregoras* l. 6. c. 1, &c. 3.

¹ *Id. ib.* c 11, &c. 13.

¹ *Pachym.* & *Greg.* l. 7. c. 9.

¹ *Rainer.* & *contr. Waldens.* c. 5. t. 4. *Bibl.*

were call'd *the Poor of Lyons*, because of the Poverty which they profess'd. They were call'd *Leonists*, from the Name of *Lyons*; and *Insabatés*, from certain Shoes or Sandals which they wore, which were cut in the upper Leather to make their naked Feet appear, after the Example of the Apostles. *Valdo* being a Person of some Learning, explain'd the New Testament to them in the vulgar Tongue. He instructed them so well, that they took a Fancy, not only to lead a Life of voluntary Poverty, like the Apostles, but also to preach and teach, altho' they were but Laicks, and without Mission. * The Clergy of *Lyons* having rebuk'd them, they began to declaim against Ecclesiasticks. The Pope enjoin'd them Silence; but upon their persisting, *Lucius III.* excommunicated them, and condemn'd them with the other Hereticks. Those Thunders did nothing but irritate them, confirm them in their Obstinacy, make them shake off the Yoke of Obedience, and engage them to maintain divers Errors. Their Sect spread it self in several Places, which oblig'd *Alphonsus King of Arragon* to proscribe them in 1194. *Bernard* Archbishop of *Narbonne* condemn'd them, and some time after had a Conference with them, in which they were convicted of divers Errors. Notwithstanding those Condemnations, some of them applied themselves to the Pope, to obtain from the holy See the Confirmation of their Order; but the Pope understanding there was Superstition in their Behaviour, rejected them; and instead of them approv'd the Order of the *Brother-Minors*, who went barefooted, and made Vow of voluntary Poverty, but had none of those superstitious Practices.

The *Vandois*, at their first setting out, were not engag'd in great Errors², but they fell into them by degrees: Being desirous to make up a Society of Persons that should practise the Precepts of the Gospel according to the Letter, and renew the Apostles manner of Life, they embrac'd several superstitious Practices. Afterwards they assum'd to themselves the Power of preaching, altho' Laicks, and with-

* *Rogerius in annal. an. 1177, & 1178.
an. 1212.* ^y *Conrad. Abb. Ufferg.
Pilchd. cont. Vald. c. 1. t. 4. Bibl. PP. Par. p. 779.
Reimer. c. 5.*

out Mission. The Clergy opposing their preaching, they stood up against the Prelates, and shook off the Yoke of Obedience, decry'd the Manners of the Ecclesiasticks, maintain'd that their Unworthiness render'd them incapable of the Ministry, and the People were no longer oblig'd to obey them. After this, they went yet farther, and taught, that Ministers of bad Morals could neither consecrate nor give Absolution, and assum'd that Privilege to themselves, tho' they were but Laicks. They maintain'd that Priests were oblig'd to embrace Poverty, and that it was not lawful either to swear, or put Men to Death. Next they attack'd the Doctrine of the Church touching the Worship of Saints, their Relicks, Indulgences, the Ceremonies of the Church, the Sacraments, and Purgatory. In fine, they maintain'd that the Church of *Rome* was no longer the true Church of Jesus Christ, either as to Morals or Doctrine, and condemn'd most of its Practices.

This Sect multiply'd considerably in the thirteenth Century, notwithstanding the Inquisitions, and spread in *Aragon*, and the Valleys of *Piemont*, where it subsisted, still holding the same Maxims, till such time as it united with *Oetolampadius* and the other Sacramentarians, in 1536.

There arose at the same time several particular Sects of Hereticks, worse than the *Vandois*, who renewed the ancient Heresies of the *Manicheans*. * They had several Names given them; they were commonly call'd *Cathari*, i. e. Pure. Their common Errors were, that the Devil was the Maker of the World; that the Sacraments are of no use to Salvation; that Marriage is a mortal Sin, as well as eating of Flesh, Eggs, or Cheese; that there is no Resurrection; that it is not lawful to punish Malefactors, or kill living Creatures; and, that there is no Purgatory. They admitted four Sacraments, which had nothing common with those of the Church but the Name; for instead of Baptism, they substituted Imposition of Hands; and instead of consecrating the Eucharist, they bless'd a Loaf before they eat, and after having said the Lord's Prayer, they broke it, and distributed of it to all that were present. As to Repen-

tance, they taught, that eternal Glory is not diminish'd by Sin; and that the Pains of Hell are not encreased by Impenitence; that none shall go to Purgatory; they abolish'd particular Confession of Sins; with the *Vaudois* they attack'd the hierarchical Order, the Ceremonies and Discipline of the Church.

The great Sect of the *Albigenses* was mix'd and compos'd of all those particular Sects. It was spread in *Languedoc*, *Provence*, *Dauphiné*, and *Arragon*. *Raimond Count of Toulouse* supported that Party, which was become very numerous and very powerful, especially in *Languedoc*, and gather'd Strength there every Day, thro' the Negligence of the Prelates, and the Loofeness and Immoralities of the Ecclesiasticks. ^b Pope *Innocent III.* being desirous to put a Stop to their Progress, sent two Legates into that Country in 1198, to endeavour to root out that Heresy. That first Mission having but little Effect, the Pope gave a Commission to St. *Bernard* to employ the Religious of his Order, and particularly *Peter of Chateauneuf*, Monks of *Fontfroide*, not only to preach against those Hereticks, but likewise to excite the Princes and People to extirpate them, and set up a Crusade against them. Those Missionaries making no great Progress, held an Assembly in 1207; in which, upon the Remonstrance of *Didacus Bishop of Osma*, they took a Resolution to quit the Pride, Pomp and Magnificence which appear'd in their Train and Habits. The Bishop of *Osma* set them the first Example, by discharging his Equipage, and keeping nothing but a small Number of Clergymen about him, among whom was *Dominicus*, afterwards Institutor of the Order of Preaching Brothers. The rest imitated him, and continu'd their preaching. They excommunicated *Raimond Count of Toulouse*, and stirr'd up the great Men of the Province against him, which obliged him to abandon, in appearance, the Party of the *Albigenses*, and to receive Absolution; but his Conversion not being sincere, he was continually changing. ^c And at last having had a Conference at St. *Giles's* in *Provence* with the Pope's Missionaries, he caus'd *Peter of Ch-*

^b *Innoc. III. l. 1. Ep. 81. Vit. B. Petr. de Castel. ap. Boll. 5. Mart. Hist. Albig. per Petr. c. 1, & 5.*

meaner to be assassinated as he was going out of that City.
^d The Pope immediately excommunicated him, and exhort-ed *Philip Augustus King of France*, and the other Princes and great Men of the Kingdom, to form a Crusade in or-der to destroy the *Albigenses*. This Count, to avoid the Storm which was ready to fall upon him, sent to the Pope to assure him that he would endeavour to destroy that Her-esy, and that he would receive Absolution from the Le-gate he should send him. The Legate arriving, requir'd him to deliver up seven Cities as a Security for the Per-formance of his Promise, and to come naked in his Shirt to receive Absolution at the Gate of St. *Giles's Church*. He promis'd to abandon the Hereticks, to banish them out of his Estates, and to render to the Church what he had taken from it. The Army of the Crusaders having no far-ther Occasion to fight against the Count of *Toulouse*, turn'd their Forces towards *Berziers*, where the *Albigenses* had for-tified themselves. ^e The City was besieg'd, taken and burnt, and all the Inhabitants put to the Sword. That of *Carcasson* had the same Fate. The Crusaders elected *Simon Count of Montfort* for their General, who continued the War. ^f The Count of *Toulouse* seeing himself plunder'd by the Crusaders, after having try'd the Means of Accommo-dation, declar'd War against them. The King of *Arragon* offer'd to be Mediator, but not being listen'd to by the Crusaders, he join'd the Count of *Toulouse*. His Army was defeated at the Siege of *Muret*, he was kill'd there himself, and that Defeat was follow'd with the Surrender of the City of *Toulouse*, and the Conquest of the greatest Part of *Languedoc* and *Provence*. ^g The Pope gave all the Lands of the Count of *Toulouse* to the Count of *Montfort*; and the (fourth General) *Lateran Council* adjudg'd to him the County of *Toulouse*; but *Raimond* returning from *Arragon* with an Army, retook the City of *Toulouse*. The Count of *Montfort* immediately laid Siege to it, and after having held it seven Months, he was kill'd in a Sally. His Son *Amauri* succeeded him in his Rights; but the Counts of

^d *Rigord. de ges. Phil. an. 1208.*

^e *Petr. hist. c. 17, 18, & seq.*

^f *Petr. hist. c. 38, & 39,*
& 133.

^g *Id. c. 80, & t. II. Cent. p. 103,*

Toulouse,

Toulouse, Foix and Comminges retook in a short time all that had been taken from them. ^h *Amauri* gave up his Pretensions, and yielded his Rights to *Lewis VIII.* who succeeded to his Father in the Kingdom of *France*. *Raimond* being dead, his Son of the same Name succeeding him, came to good Terms with the Holy See. In 1225, Cardinal *Romanus* Legate from the Holy See, held a National Council at *Bourges*, where the Counts of *Toulouse* and *Montfort* stood up for their Rights. Nothing was decided there; ⁱ but the same Year that Cardinal held a National Council at *Paris*, in which he excommunicated the Count of *Toulouse*, and gave his Lands to *Lewis King of France*, and his Successors. ^k In Consequence of this he raised a Crusade; the King put himself at the Head of the Crusaders, and march'd with an Army into *Provence*, of which he made himself Master. *Raimond* was at last oblig'd to treat with the Pope and the King, and agreed to set up the Inquisition in his Estates; to extirpate the *Albigenses*, and to maintain the Ecclesiasticks in their Revenues and Liberties; to pay considerable Sums for the Reparation of the Damages he had done to Churches; to list himself in the Crusade, and make War against the *Saracens* for five Years; to give his Daughter in Marriage to the King's Son, on condition that after his Death the County of *Toulouse* and the Estates that were left him, should belong to that Prince, and continue annex'd to the Crown. This Treaty was concluded at *Paris* in April 1228. The Count remain'd Prisoner at *Paris* till the Conditions of the Treaty were perform'd. ^l Towards the Feast of *Whitontide* the King sent him back to his own Country; the Legate accompanied him, and held a Council at *Toulouse* in 1229, in which he set up the Inquisition, and made several Laws to destroy Heresy. At first Count *Raimond* did not shew much Warmth against the *Albigenses*; ^m upon which the Pope's Legate reproach'd him in an Assembly held at *Milan* in 1232, where it was resolv'd, that that Count should make Laws against them

^h To. 10. Conc. p. 300. ex Chron. Turon. ⁱ Ib. p. 300.
gest. Ludov. an. 1225. ^l Gulielm. de Pod. Laur. c. 40. &c. t. II.
Conc. p. 425. ^m Ib. ex. cod. p. 448.

according to the Advice of the Archbishop of *Toulouse*, and of a Lord whom the King should name. The Archbishop of *Toulouse* drew up Articles, "agreeably to which the Count made a most ample Declaration against the Hereticks in 1253, which he publish'd at *Toulouse* the fourteenth of February". This last Blow compleated the Ruin of the *Albigenses*. They were afterwards given up to the Inquisitors, who perfected the Destruction of those miserable Hereticks.

To proceed to the Errors of the *Albigenses*, that Sect being composed of several particular Sects, it is hard to tell precisely what were the Errors common to the whole Sect, and what were taught only by some particular Persons. These are the Errors of which they are accused by *Alanus Monk of Citeaux*, *Peter Monk of Vaux-Cernai*, and *Luke Bishop of Tuy*, who wrote against them at that time.

1. They acknowledg'd two Principles, or two Creators, the one Good, and the other Evil; the first Creator of Things invisible and spiritual; the second, Creator of Bodies, and Guardian of the Old Testament.
2. They likewise admitted two Christs, the one wicked, who was he that appear'd upon Earth, and the other good, who was never seen in this World.
3. They deny'd the Resurrection of the Flesh, and believ'd that the Souls of Men are Demons thrust into these Bodies for a Punishment of their Sins.
4. They condemn'd all the Sacraments of the Church; rejected Baptism as useless; had the Eucharist in Horror; neither practis'd Confession nor Penance; believ'd Marriage was unlawful.
5. They laugh'd at Purgatory, Prayers, for the Dead, Images, Crosses, and other Ceremonies of the Church.

These are the Heads to which we may reduce the principal Errors whereof the *Albigenses* were accused. As to their manner of Life, there were two sorts of People amongst them, the *Perfect*, and the *Believers*. The Perfect boasted of their living in Continence, of eating neither Flesh, Eggs, nor Cheese; abhor'd lying, and never swore. The Believers lived like other Men, and were even loose in their Morals; but they were persuaded they

^a P. 449.

^b Conc. Tolosan. an. 1229. can. 1, 2, 3, &c.

lan. de infid. Biblioth. Listerc. p. 411.

P.A-

^c Pet. hisf. c. 3.

should

should be sav'd by the Faith of the Perfect, and that none were damn'd who receiv'd Imposition of Hands from them.

Several other Sects of Hereticks arose in this Century in different Places; ⁴ but there was none more abominable than that of the *Stadings*, which appear'd in *Germany* in 1230, and made themselves known by the Violences and Cruelties which they exercised against the Ecclesiasticks. Those impious Wretches worshipp'd *Lucifer*, and rebell'd against God himself, believing that he had unjustly condemn'd that Prince of Darkness; that one Day *Lucifer* should be restored, and they sav'd with him. From thence they concluded that we ought not to observe the Commands of God, abandon'd themselves to all sorts of Abominations, utter'd dreadful Blasphemies, and committed the most horrible Impieties. Those Hereticks spread themselves in the Bishoprick of *Bremen*, and the Confines of *Friseland* and *Saxony*, and forming themselves into Companies, massacred the Ecclesiasticks and Religious, pillag'd the Churches, and committed numberless Abuses. Pope *Gregory IX.* exhorted the Bishops and great Men of the Country to extirpate that impious Race. The Archbishop of *Bremen*, the Duke of *Brabant*, and the Earl of *Holland* assembled Troops, and attack'd them in 1234. Those Fanatics were defeated and cut to pieces: 6000 of them were kill'd on the Spot, and the rest perish'd several Ways; so that very few of them were left, who were converted, and returned to their Duty next Year.

This was not the only Heresy that arose in *Germany*. There was also a Sect of Schismaticks there, who upon pretence of defending the Emperor's Cause against the Pope, began to preach that the Pope was a Heretick; that all the Bishops were also Heretical and Schismatical; that the Priests, who were in mortal Sin, could no longer consecrate or give Absolution. ⁵ Those Preachers did more Harm to the Cause of *Frederick* and *Conrad* than Good; for they were the Occasion of many Bishops deserting *Conrad*, which in part brought on his Ruin.

⁴ *Contin. Lamb. Schafn.* an. 1232. *Godefr. Mon.* an. 1234. ⁵ *Albert. Stad.* an. 1248.

⁴ *Mattib. Paris.* an. 1243, & 1248.

We come now to a new and very extraordinary Sect, that of the *Whippers*. ¹ That Sect owes its Original to an indiscreet and excessive Zeal. It began at *Perousa*, about the Year 1260. A great Number of Men went in Procession two by two, with their Bodies naked, and whipping themselves publickly till the Blood came, to implore the Divine Mercy. ² Those Processions were preceded by Priests, who carried Crosses, and were composed of Men of all Ranks and Ages. The Women and Girls exercis'd the same Rigour and Severity upon themselves within Doors. This Practice was spread afterwards not only in the other Towns of *Italy*, but likewise in *Germany*. Some preach'd that People could not obtain the Remission of their Sins without buffetting themselves. The Prelates and Princes foreseeing the Disorders and Abuses which might arise from this new Institution, oppos'd it, and put a Stop to that Superstition for some time: But it was renew'd with more Fury and Disorder in the following Century, particularly in *Germany* and *Hungary*, ³ where there appeared an Impostor, who gave out, that an Angel had brought him a Letter from Heaven, which promised the Pardon of all Sins to such as should buffet and whip themselves for thirty Days. The Number of those Whippers multiplied, and they were guilty of so great Excesses, that they stirred up Seditions, massacred the *Jews*, plunder'd the Laicks, and committed all manner of Violence with Impunity. King *Philip of Valois* hindred them from entring *France*. ⁴ Clement VI. condemn'd that Sect, and forbid those sorts of Whippings, with so much the more Reason, that several of those Whippers, being supported by Priests and Monks, taught that the Blood which they spilt in whipping themselves, was mix'd with that of *Jesus Christ*, and advanc'd other Errors equally extravagant.

¹ Chronic. Mon. S. Jnft. Pad. l. 3. p. 612.
1349. To. II. Spicil. Chronic. August. an. 1260.
Polon. l. 7. annal.

² Nang. Contin. an.
³ Longin. hisf.

⁴ V. Ramald.

C H A P. IV.

Differences between the University of Paris and the Dominicans.

THE University of *Paris* having admitted into her Body some religious Mendicants, put Children into her Bosom who were often Rebels to their Mother.^y There was in this Century a great Difference betwixt the University of *Paris* and the *Dominicans*, which had very troublesome Consequences. During the Minority of King St. *Lewis*, in the Year 1229, the University of *Paris* not being able to get Justice done them for the Death of some of their Scholars, who had been kill'd by Soldiers, left off publick Lectures, and some retired to *Rheims*, and others to *Angers*^z. In the Absence of the Secular Doctors, the Preaching Brothers, who till then had never taken any Degree, addressed themselves to the Bishop of *Paris*, and the Chancellor of the University, to be made Doctors, and took Possession of a Chair of Divinity. They maintain'd themselves in it after the University was resettled, and erected a second Chair of Theology among themselves. The University forbad all the Regulars to have any more than one Chair of Divinity. The *Dominicans* would by no means obey that Decree. The University having once more left off reading Lectures in 1250, till such time as Justice should be done for the Violence committed against her Scholars, the *Dominicans* took Advantage of this Opportunity to require the University to give them two Chairs of Divinity^a. The University refused it; and when she was in Peace, she made a Decree, obliging all those that should take a Doctor's Degree, to swear to observe the Statutes of the University. The *Dominicans* refus'd to take this Oath, unless they were allowed two Chairs. In order to punish them, the University cut them off from their Body by a

^y Matth. *Paris.* an. 1229.
p. 134. H. 3. ^z Id. p. 245.

^y Du Boulay hist. Univers. t. 3.
P. 250, & seq.

solemn

solemn Decree, which she publish'd in all the Colleges. Immediately the *Dominicans* had recourse to Pope *Innocent*, and obtain'd a Commission from him, address'd to the Bishop of *Eureux*, to resettle them in the University. The Bishop of *Eureux* delegated a Canon of *Paris*, called *Luke*, for the Execution of that Commission. This Canon suspended all the Members of the University from their Functions. The University publish'd her Decree, and wrote a Circular Letter in 1253, to all the Prelates in the Kingdom, for their Assistance in the Oppression she was under.

^c In the Year 1254, Pope *Innocent IV.* having by his Decretals restrain'd the Pretensions of the Regulars, in forbidding them to receive the Incomes of *Sundays* and *Holidays* from their Parishioners in their Churches; to administer the Sacrament of Penance, without the Permission of the Curates; to preach in their Churches the time of the Parochial Office; or to go and preach in Parishes, without being call'd by the Curates, and to do any Hierarchical Functions against the Ordinary's Will: Although he pronounc'd nothing relating to the Affair of the University of *Paris*, yet this Decree made the *Dominicans* more moderate in their Pretensions. ^d But *Innocent IV.* dying on the 13th of December, in 1254, his Successor *Alexander IV.* revok'd *Innocent's* Decree, and set forth a Bull, which begins with these Words, *Quasi lignum vita*; by which he orders the Members of the University of *Paris* to receive the *Dominicans*. He gave a Commission to the Bishops of *Orleans* and *Auxerre*, to cause this Bull to be executed. Those two Bishops proceeded against the Seculars of the University, who went from the Colleges, and complain'd to the Pope of the Injustice he did them. ^e The *Dominicans* obtain'd new Bulls to execute the former; but the King *St. Lewis* being desirous to procure Peace between the Secular and Regular Doctors, made them consent to make the Archbishops of *Bourges*, *Rheims*, *Sens* and *Rouen*, Arbitrators of their Differences. Those four Prelates at last put an end to this Dispute in 1256 by a *Concordat*, in which the Seculars consent-

^c *Dm. Boulai* p. 270.
^e *Ib.* p. 294, 298, &c.

^d *Id.* p. 280, &c. *Matth. Paris.* an. 1255.

ed, that the *Dominicans* should for ever have the two Chairs of Divinity, provided these Religious should remain separated from the Scholastick Society of the Secular Doctors and Scholars of *Paris*; for which Reasons they renounced the Bulls which they had obtain'd or might obtain, and obliged themselves to ask the Revocation of the same. Notwithstanding this, the Pope granted them new Bulls, and even annull'd the Treaty, as having been made without his Participation, and in Prejudice of what he had ordain'd.

¹ He expressly declar'd *William of St. Amour* and *Odon of Doway* Doctors in Theology, and that the other two had forfeited all their Dignities and Benefices; forbid them to teach, and ordered them to be banish'd out of the Kingdom. The Contest between the Body of the University and the *Dominicans* degenerated into a private Quarrel betwixt the Religious and *William of St. Amour*, Doctor of the *Sorbonne*, and Professor of Divinity, one of the most ardent Defenders of the Rights of the University, and one of the greatest Adversaries of the *Dominicans*. ² In 1254. they accused him of having advanc'd Things contrary to the Honour of the Holy See. This Accusation being carried to the King by the Nuncio, the Affair was referr'd to the Bishop of *Paris*, before whom *William of St. Amour* justify'd himself. ³ Then they accus'd him of having calumniated their Order, by writing against the *valid Mendicants*.

¹ He defended himself, in a Sermon which he preached in the Church of *St. Innocents*, and wrote his Book of the *Perils of the latter times*, which gave Occasion to the *Dominicans* to renew their Complaints against him. They delated him to the Bishops of the Province of *Sens* and *Rheims*, who were at *Paris* in 1256. *William of St. Amour* appeared before those Prelates, and declar'd he was ready to defend what he had advanc'd. Those Bishops offer'd to the Preaching Brothers, and to *William of St. Amour*, to hold a Council, and invite to it the Bishops of the neighbouring Provinces, and able Doctors, to judge and decide their Differences. *William of St. Amour* accepted their Proposal, but

¹ Ib. p. 302.
S. A. Repens. p. 706.

² Id. p. 290.

³ P. 309.

⁴ Gnil.

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the Preaching Brothers would not refer themselves to the Decision of a Council, but prosecuted their Affair at *Rome*. * The University sent *William of St. Amour* with other three Deputies thither, to maintain their Cause: But the *Dominicans* having prevented them, caused the Book of the *Perils of the latter Times* to be condemn'd, before those Deputies arriv'd. However the Deputies of the University continu'd their Journey, and arriv'd at *Avignon*, where the Holy Father was; but none of them stood firm, except *William of St. Amour*; the other three condemn'd his Book: As for him, he defended himself, and the Pope dismiss'd him: In the mean while he was no sooner gone, but returning sick from *Rome*, he receiv'd a Letter from the Pope, which forbud him to enter *France*, and charg'd him never to teach or preach any more. ¹ The Pope sent at the same time several Letters, and drew up an Act, containing all the Points which he had a mind should be executed in the University of *Paris*, touching the Religious Mendicants. He order'd that they should be receiv'd into the University; that the Bull *quasi lignum vita* should be executed, and that such Religious Mendicants as were sent by the Pope or Bishops, might confess and preach without the Consent of the Curates. Notwithstanding those Bulls, the Secular Doctors of *Paris* would not admit the Preaching Brothers. ^m *Alexander IV.* thunder'd new Bulls, and so far prevail'd by his Menaces and Censures, that he oblig'd most of the Members of the University to unite with the Religious Mendicants, who were admitted into the Body of the University, by a Decree of the 21st of *February 1259*, on Condition that they should always have the last Place in the Acts and Assemblies. This Pope died at last on the 24th of *June 1261*, after having set forth above forty Bulls in favour of the Preaching Brothers against the University of *Paris*, or against its Members. After his Death Peace was restored to the University of *Paris*.

^k *Matth. Par. an. 1256. p. 632. Du Boulay p. 313, & seq.* ^l *Ib. p. 344.* ^m *Du Boulay t. 3. p. 356.*

C H A P. V.

Divers Errors advanced by Amauri, Abbot Joachim, and some others; and their Condemnation.

THE Divines beginning to swerve from the Doctrine and Method of the Antients, fell into divers Errors. Some were immediately condemn'd. ^a In the beginning of this Century a Clergy-man Student at *Paris*, called *Amauri*, Native of the Dioceſe of *Chartres*, after having taught Logick, and explain'd the Holy Scripture, ſtill kept a particular Method, and particular Opinions. Among other Things he maintain'd that all Christians were oblig'd to believe, as an Article of Faith, that they were Members of Jesus Christ. This Opinion having been oppoſ'd in the University of *Paris*, the Affair was carried to *Innocent III.* who condemn'd the Opinion of *Amauri*, who returning to *Paris*, was obligeſ to retract it, though he did not change his Mind. He died ſoon after. After his Death ſome of his Disciples publish'd yet more dangerous Errors, ſuch as, That the Sacra‐ments are uſeless; That Charity makes a bad Action become no longer ſinful. ^b They are also accused of having maintain'd, That the Body of Jesus Christ was not upon the Altar in the confeſcated Bread more than in other Bread; That there was no Resurrecſtion; nor no other Paradise or Hell than good Thoughts and mortal Sins: That we ought neither to honour the Saints nor their Relicks. One *William*, a Goldſmith, was Head of this Sect, and prophesied, That before the Day of Judgment the World ſhould be ſtruck with four Plagues, Famine upon the People, the Sword upon Princes, Earthquakes which ſhould swallow up the Cities, and Fire upon the Prelates of the Church. He called the Pope Antichrift, *Rome Babylon*, and all the Eccleſiaſticks the Members of Antichrift. Several of this new

^a *To. II. Conc. p. 49. & Rigord. de gest. Phil. Ang. an. 1209.*

^b *Cæſarius Heſſlerb. l. 5. diſl. c. 22.*

Sect having been discover'd and feiz'd, were brought to *Paris*, where they were condemn'd in a Council held in 1209, and afterwards fourteen of them burnt by King *Philip's* Order. We don't find this Sect made any Figure.

^p That of the Abbot *Foachim* made more Noise, and had more Friends. The Abbot of *Flora*, having in his Books advanc'd several Propositions against the Vices and Immorality of his Time, and exhorted Men to aspire at a greater Perfection than what was practised in this World; ^q some Persons took occasion from thence to believe, that the Law of the Gospel of Jesus Christ, which they thought imperfect, would soon have an End, and that the Law of the Spirit, a great deal more perfect, would succeed to it. This Doctrine spread it self among many devout People, and one of them wrote a Book to establish it^r, which he entituled *The eternal Gospel*, which some have attributed to one *Dominicanus*, others to *John* the seventh General of the *Minims*. Several Religious approv'd this Work; and some of them would needs teach this Doctrine in the University of *Paris*, in 1254; but the Bishops oppos'd it, and the Book of *the Eternal Gospel* was condemn'd to the Flames in 1256, by Pope *Alexander IV*. ^s The Council of *Arles*, which was held in 1260, condemn'd the Errors of the *Foachimites*, and the Works they had publish'd.

^t In 1240, *William* Bishop of *Paris* condemn'd ten erroneous Propositions advanc'd by the Professors of the Order of the *Preaching Brothers*, and of the *Minims*. And *Stephen Templer*, likewise Bishop of *Paris*, did in the Year 1270, condemn other Propositions taught by some Professors of Philosophy and Divinity in the University of *Paris*. The most common Error then in the Schools, was, That the same thing might be true according to Philosophy, and false according to Faith. Upon this Principle the Philosophers took the Liberty, as Philosophers, to maintain Opinions contrary to Faith. The Bishop of *Paris* condemn'd them, and proscrib'd several Philosophical Books.

^p Pref. Op. Guil. de S. Am. p. 38, 39. & de peric. nov. temp. c. 8.

^q Rainald. an. 1256. n. 20. & Ptole. Lnc. hist. n. 5. ^r Matth. Par. an. 1256. ^s To. 11. p. 2. in append. p. 2359. ^t Matth. Par. an. 1243.

Philosophy was not in much Credit in this Century. Tho' several Divines made use of it, yet it began to be suspected. Aristotle's Books were no sooner publish'd in France, but they were suppress'd by a Council held at Paris in the beginning of this Century, who order'd them to be burnt, and forbid to read them upon pain of Excommunication. This Prohibition was confirm'd in the Year 1215 by the Pope's Legate, who labour'd at reforming the University; but he allow'd the Logick of that Philosopher to be taught. Gregory IX. renew'd this Prohibition, in the Year 1231, with this Limitation however, that he forbid the reading of Aristotle's Books only till such time as they should be corrected. In the Year 1265, Simon, Legate from the holy See for reforming of the University, confirm'd the Regulation made in 1215, relating to Aristotle's Books.

CHAP. VI.

Of the Councils held in the thirteenth Century.

Councils, which were so much reverenced by Antiquity, became in this Century more common, and perhaps were less regarded. They reckon three general ones in it, and a great many particular ones. The three which they call General, are the fourth Lateran Council, assembled in 1215; the first Council of Lyons in 1245; and the second Council held in the same City in 1274.

* The fourth general Lateran Council was call'd by Innocent III. the 20th of April 1213, to be held two Years after. The Reasons for calling that Council, were, the recovering of the Holy Land, and the Reformation of the Universal Church. The Prelates came to Rome, and compos'd a Council of 412 Bishops, almost 800 Abbots and Priors, and abundance of Deputies of absent Bishops. ^y The Latin Patriarchs of Constantinople and Jerusalem assisted at it in Per-

^a Lanx. de var. Aristot. fort. c. 4.
p. 119.

^x To. II. Conc. part. I.
^y Abb. Uspurg. & Matth. Par. an. 1215.

son; those of *Antioch* and *Alexandria* sent Deputies thither. The Ambassadors of the Emperor of *Constantinople*, of the King of *Sicily* elected Emperor, and of the Kings of *France*, *England*, and *Jerusalem*, of *Cyprus*, *Arragon*, and other Princes came there.² The Pope open'd the Synod by a Discourse concerning the Recovery of the Holy Land, and the Reformation of the Church. Then he caus'd to be read in full Council some Chapters, or Regulations, about the Discipline of the Church, which were all drawn up in Form. The Prelates did not at all debate; their Silence was taken for an Approbation. These Chapters are to the Number of seventy. The first contains a long Confession of Faith. The second condemns the Errors of the Abbot *Foachim*. The third bears a general Condemnation of all Hereticks, and their Supporters, and regulates the manner of proceeding against them. The fourth concerns the *Greeks*. The fifth regulates the Order of Patriarchs, and the Rights of Popes. The sixth enjoins Ordinaries to take Pains in reforming their Clergy. The seventh renew's the ancient manner of celebrating provincial Councils. The eighth regulates the manner of proceeding against Ecclesiasticks. The ninth orders Bishops, who have in their Diocese People of different Rites, to provide that every one may observe the same Rites, that so it may not be necessary to have two Bishops in one and the same Diocese. The tenth enjoins Bishops to have in their Diocese understanding Persons to preach the Word of God, and administer the Sacrament of Penance. The eleventh enjoins the settling of Masters in all Cathedrals. The twelfth prescribes the holding of Chapters of Orders every three Years. The thirteenth forbids the setting up of new Orders. The fourteenth is against such Clergymen as do not keep their Chastity. The fifteenth is against Drunkards. The sixteenth forbids Clergymen to traffick, to go to Taverns, or to wear secular Habits. The seventeenth forbids Feasting. The eighteenth forbids them to meddle with Judgments or Executions. The nineteenth forbids the putting of Moveables into Churches, and orders that Care be taken to keep

² To. II. p. 131.

* P. 140.

the holy Vessels clean and neat. The twentieth orders that the holy Chrism and the Eucharist be kept under Lock and Key. The twenty first is the famous Canon that enjoins all the Faithful of both Sexes, who are come to the Years of Discretion, to confess their Sins at least once a Year to their own Priest, (*i. e.* their own Curate, as appears by the thirty second Chapter, where that Name is given to Curates) to fulfil the Penance enjoin'd them, and to receive the Sacrament of the Eucharist with Respect at least at ~~Easter~~, if they do not think they ought to abstain some time for a reasonable Cause, and by the Advice of their own Priest. The twenty second bears that the Physicians of the Body shall advise the Sick to send for the Physicians of the Soul. The twenty third, that a Cathedral or regular Church shall not remain vacant more than three Months; and that if those to whom the Election belong, do not proceed to it within that Time, the Right of Election for that Time shall devolve to the immediate Superior, who shall provide for it in three Months. The twenty fourth, twenty fifth, and twenty sixth, prescribe the Forms of Elections, and of Confirmations of Elections. The twenty seventh forbids to ordain ignorant Persons. The twenty eighth bears, that those who shall have ask'd and obtain'd leave to quit their Benefices, shall be bound to quit them, otherwise they shall be forc'd to do it. The twenty ninth renew's the Canon of the *Lateran Council* under *Alexander III.* which forbids to have more Benefices than one for the Cure of Souls. The thirtieth forbids the giving of Benefices to Persons incapable, under pain of Suspension. The thirty first excludes Bastards from Benefices. The thirty second ordains Patrons of parochial Churches to leave to the Curates a Portion of the Revenues sufficient for their Maintenance, and enjoins the Curates to serve the Cures themselves. The thirty third and thirty fourth moderate the Right of the Procuration of Bishops and Archdeacons in their Visits. The following Canons concern Appeals, and the Procedure of Ecclesiastical Judges. The forty fifth and forty sixth provide for the Discharge of the Goods and Persons belonging to the Church. The forty seventh and forty eighth regulate the Form of Excommunication, and the forty ninth that of Recusancy. The fiftieth revokes the Prohi-

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Cent. XIII. the CHURCH.

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Prohibition of contracting Marriage in the second and third Degree of Affinity, and between Children of a second Marriage, and the Relations of the former Husband, and restrains the prohibited Degrees to the fourth Degree of Consanguinity or Affinity. The fifty first forbids clandestine Marriages, and enjoins the Publication of the Banns. The fifty second forbids receiving Witnesses who swear only upon Hear-say, in a Cause of Impediment of Marriage. The four following Canons provide for the preserving and enjoying of the Tents, even upon Monks Lands. The fifty seventh restrains the Privilege of Regulars being always buried in holy Ground, and of opening the Churches of a Place under Interdict. The fifty eighth allows the celebrating of the divine Office with a low Voice in Episcopal Churches in Places that are under an Interdict. The fifty ninth forbids the Religious either to borrow or to be Surety without leave from their Abbot. The sixtieth forbids Abbots to encroach upon the Rights of Bishops in taking Cognizance of Marriages, by imposing publick Penances, by granting Indulgences, or doing any other Functions which belong only to Bishops, unless they have a Concession or lawful Reason for so doing. The sixty first renews the Canon of the *Lateran* Council, which forbids the Religious to receive Tents from the Hands of Laicks. The sixty second forbids the exposing of Relicks to Sale, and receiving Questors unless they have leave from the Pope; it likewise reforms some Abuses of Indulgences. The three following Canons abolish the Abuse introduc'd into the Church of exacting a Sum of Money for the Benediction of Abbots, the Collation of Orders, Entry into Religion, and the Administration of the Sacraments. The sixty seventh is against the excessive Usuries of the *Jews*. The sixty eighth appoints that *Jews* and *Saracens* shall be distinguished from Christians by their Habits, and orders them not to go abroad the Day of our Saviour's Passion. The sixty ninth forbids giving them publick Posts or Offices. The seventieth enjoins that the *Jews* who have been converted and baptized shall not observe their Ceremonies, and thus mixing Judaism with Christianity.

I have entred into a particular Account of these Canons, because they perfected the Body of the Canon Law, and

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regulated the Practice of Ecclesiastical Procedures, which are follow'd to this Day. This Council has been in so much Esteem among the Canonists, that it is commonly quoted in the Canon Law by the Name of *the General Council*.

* The Pope, after having caus'd these Canons to be read, publish'd a Decree for a general Crusade. He judg'd the Cause of the Empire against *Otho* in Favour of *Frederick*; he regulated the Differences between the Counts of *Toulouse* and *Montfort*. * He confirm'd the Sentence given by his Legates against *Stephen* Archbishop of *Canterbury*, who was accus'd of holding Correspondence with the Barons of *England* who endeavour'd to dethrone the King. * Tis likewise said that the Patriarch of the *Maronites* united his Nation with the Church of *Rome*: * That the Question about the Primacy of the Archbishop of *Toledo* was debated in that Council: That this Pope instituted the Order of the Crusaders; and approv'd the Orders of *St. Dominic* and *St. Francis*.

This Council, which was very numerous at the Beginning, was dispers'd in less than one Month. * The Prelates being tir'd with staying at *Rome*, did one after another ask leave to be gone, and the Pope, if we may believe *Matthew Paris*, made them buy their Leaves. * The War of the *Pisantines* and *Genoese*, and the Troubles of *Italy*, soon oblig'd the Pope to put an end to the Council.

The General Council of *Lyons*, held in 1245, was assembled by Pope *Innocent IV.* with a Design to depose *Frederick*; and there * this Pope pronounc'd a Sentence of Excommunication and Deposition against him. Besides this, there were three other Affairs handled in this Council, viz. first, the Assistance of the Empire of *Constantinople* against the *Greeks*; secondly, that of *Germany* against the *Tartars*; and thirdly, that of the Holy Land against the *Saracens*. The Pope order'd a Supply out of the Revenues of Benefices for the Assistance of the Empire of *Constantinople*. * To stop the Incursions of the *Tartars* into *Poland*,

^b P. 223, 233, 236.
^c P. 234. & *Matth. Par.*
237, & 238.

^c P. 234. & *Matth. Par.*

^d P. 235.

^e *Matth. Par.* ubi sup. p. 190.

^f *Aet. Conc.*

^g *To. II. Conc.* p. 635. *Rainald.* an. 1245. n. 1. *Matth. Par.* p. 443, 650. c. 14.

^h P. 653. c. 16, & 17.

Russia

Russia and Hungary, he advis'd the People to make Ditches and Castles to hinder those Irruptions. In fine, as to the Succours for the Holy Land, he exhorts the Crusaders to Repentance, grants them Exemptions, Privileges and Indulgences, destines the twentieth part of the Revenues of Benefices for their Assistance, counsels the Faithful to leave them, by their Wills, Sums to be employ'd for that pious Work, and forbids Christians to furnish the Saracens with Arms or Provisions. ¹ The Pope likewise publish'd, in this Council, divers Regulations concerning the Canon Law, as about Commissions, Erections, the Power of Judge Delegate, Procedures touching Appeals, Accusations, Excommunications, Debts contracted by Churches, and several other Points of Law.

Of the Councils call'd General, which were held in this Century, I have now only to speak of the second General Council of Lyons. It was call'd by *Gregory X.* in 1274, ² for three Reasons given in the Bull of Indiction. I. For the Re-union of the Greek Church. II. For Succours to the Holy Land. III. For the Reformation of Ecclesiastical Discipline and of the Lives of the Clergy. ³ The Pope presidèd there in Person. The Latin Patriarchs of Constantinople and Antioch were there also, with about 500 Bishops, seventy Abbots, and 1000 other inferior Prelates. The Ambassadors of the Kings of France, Germany and Sicily, and those of Michael Paleologus Emperor of the East, were sent thither by their Masters. ⁴ James King of Arragon assisted at their first Meeting, but the Pope denying to crown him unless he would pay the Tribute which his Father had engag'd himself to give to the holy See every Year, he went away in Wrath against the Pope. ⁵ The first sitting of the Council was held in the great Church of Lyons on the 7th of May 1274. After the usual Prayers the Pope made a Discourse, and propos'd to the Assembly the Reasons for which the Council was assembled. He delay'd the second Sitting to the 18th of the same Month. In this Session he made another Harangue, and put off the Council

¹ Ib. p. 646.

^k Te. II. Conc. p. 939.

¹ Martin. Polon.

& Guili. Nang. de gest. Phil. filij Ludov. an. 1274.

^m V. notam

Coffarij int. Act. Conc. Lugd. II. p. 998.

ⁿ P. 953.

to the 28th of the same Month, after having sent home part of the inferior Prelates. Between those two Sessions the Pope made the Bishops and Abbots condescend to give the Tenth of the Revenues for the space of six Years, for the Succour of the Holy Land. The third Session was held the 7th of June; then they read part of the Decrees of that Council relating to Discipline. ^o The Greek Ambassadors arriv'd the 24th of the same Month. After having presented their Letters to the Pope, they assisted at the solemn Mass of the 28th of the same Month, ^p in which they sung the Symbol with the Article concerning the Profession of the Holy Ghost from the Father and the Son, which was approv'd and sung by the Greeks. The fourth Session was held the 6th of July, in which the Letters of the Emperor and of the Greek Bishops were read; and one of the Ambassadors swore Union with and Obedience to the Church of Rome. They likewise read the Letter of the King of the Tartars in this Session. ^q The fifth Session was preceded by a solemn Baptism of one of the Ambassadors of that Prince. They read several Constitutions, and the rest were adjourn'd till the next Day; the 17th of July, on which Day the sixth and last Session was held, they made an end of reading the Constitutions that remain'd; after which the Pope made a Discourse against wild and loose Clergymen, and concerning their Residence.

The first of the Constitutions publish'd in this Council goes by the Title of ' *the Trinity, and the Catholick Faith*. It declares that the Holy Ghost proceeds from the Father and the Son, as from one only Principle, and by a simple Spiration or Breathing. The following Articles to the fifteenth, go by the Title of Elections, and the Power of the Elected. The fifteenth is intituled, *Of the Times of Ordinations, and of the Qualifications of those who are to be ordain'd*. The sixteenth is concerning *Bigamists*. The seventeenth and eighteenth about the Office of ordinary Judges, and treat of the Suppression of Offices and Dispensations with relation to Plurality of Benefices. The nineteenth is

^o P. 957.[¶] P. 960.^p P. 958. *Nancler. in chron. Niceph. Gregor. l. 5.*^q P. 974.

intituled, *Of Postulation*, and regards the Oath which Advocates and Procurators ought to take. The twentieth is about what is done by Force or Fear, and declares null the Absolutions from Excommunications that are extorted either by Force or Fear. The twenty first moderates the *Clementine* about vacant Benefices in the Court of *Rome*, the Collation of which belongs to the Pope, by allowing the Ordinaries to confer them within a Month. The twenty second forbids Prelates to alienate the Revenues of the Church upon any Pretence whatsoever, without the Consent of the Chapters. The twenty third breaks and revokes all Orders of *Mendicants* set up since the *Lateran Council* under *Innocent III.* that were not approv'd by the holy See; and as to those which the holy See had approv'd, it allows those who are receiv'd and own'd Religious to live in their own Houses, but forbids them to receive Novices, or make new Acquisitions, and allows the Religious of Orders not approv'd, to enter into an approv'd Order. The twenty fourth forbids the receiving any thing for the Right of Procuration, if Visit has not been made actually and in Person. The twenty fifth forbids holding of Meetings, Courts, or Markets, &c. in Churches. The twenty sixth and twenty seventh forbid Usury, upon great Penalties. The twenty eighth abolishes the Custom of Reprials. The three last Canons are upon Excommunication. The first declares that it ought to be preceded by three canonical Admonitions. The second, that Absolutions *ad Cauelam* cannot take place in Sentences of Interdicts of Cities or other Places. The third declares those excommunicated who would constrain ecclesiastical Judges, by seizing of their Temporalities, to revoke the Sentences of Interdict or Excommunication pronounc'd by them. Those Constitutions are dated the 1st of November, in the third Year of the Pontificate of *Gregory X.*

Provincial Councils were very frequent in this Century. There has scarce been any Age in which more Councils have been held in the West, or in which were made more Laws, Constitutions, and Regulations. The Popes, Archbishops, and Bishops, applied themselves in a particular manner to reform the Church, and to regulate the Conduct and Manners of Ecclesiasticks, and to instruct them in their Duties.

Duties. This is the Subject of most of the Canons and Ordinances of Councils, and of synodical Assemblies held in this Century. They regulate the manner in which Clergymen ought to be cloathed, and the Life they should lead. They condemn the Luxury and Disorders of some most severely. They give them many Instructions about the Administration of the Sacraments, the Celebration of Mass, and the Ceremonies of the Church. They teach them what are their Obligations and Functions. They forbid the Plurality of Benefices, and enjoin Residence. They take abundance of Precautions for the Collation of Benefices. Simony and Exactions for the Administration of the Sacraments, or for Ordinations and Entries into religious Orders, are forbid: Usury and Merchandise are forbid to Clergymen. They likewise reform the Monastick Order. They renew and confirm the Privileges and Immunities of Clergymen, and the Punishments threatned against such as should attempt their Persons or Goods, or possess themselves of the Tents. They find out new Ways of punishing Hereticks, and of maintaining the Inquisition newly set up. They condemn Usurers and Sorcerers. They oblige all the Faithful to assist on holy Days and Sundays at the Parish Mass. and to confess and communicate at least once a Year. These are the chief Matters of the Canons of the Councils in the thirteenth Century, as well in *France* as in *Italy* and *England*.

The Councils which unanimously conspir'd in the Reformation of Discipline, were held in different Kingdoms. ^f *Hubert*, Archbishop of *Canterbury*, assembled one at *London* in 1200; ^g and *Stephen Langton*, his Successor, held a synodical Assembly at *Lambeth* (in 1206,) which is the Castle or Palace of the Archbishop of *Canterbury*. ^h In 1209, *Hugh Raimond* Bishop of *Riez*, and *Milo*, Legates from the holy See, held a Council at *Avignon*, at which assisted the Archbishops of *Vienna*, *Arles*, *Ambrun*, and *Aix*, with twenty Bishops, several Abbots and Curates. ⁱ That of *Paris*, in the Year 1212, was held by *Robert Corceon* Legate from the holy See, who publish'd several Regulations,

^f *To. II. Conc. p. 14.*

^g *P. 30.*

^h *P. 41.*

ⁱ *P. 57.
divided*

divided into four parts. The first contains those which concern the Secular Clerks. The second, those which concern the Regulars. The third, those that regard Nuns, Abbesses, and Abbots. And the fourth, those that concern the Archbishops and Bishops. ^y Peter of Beneventum, Cardinal, publish'd forty six Regulations, in an Assembly held at *Montpelier* in 1214, about the Affair of the Count of *Monfort*. ^z Stephen Langton, Archbishop of *Canterbury*, held a Council at *Oxford* in 1222, in which he made a great many Canons for reforming the *English* Church, and especially the Monastick Discipline. ^a In 1225, Pope *Honorius II.* sent Cardinal *Conrad*, Bishop of *Porto*, into *Germany*, in Quality of Legate, who held a Council at *Mentz*, where he made general Constitutions for all *Germany*. ^b Lewis VIII. King of *France*, being at *Parma* in 1226, made a Law against such as despis'd the Keys of the Church, by which he lays a Fine upon such as shall suffer themselves to be excommunicated, and ordains that all the Goods of such as shall continue excommunicated above a Year shall be sequestred. This Law was confirm'd next Year in a provincial Council held at *Narbonne*, which also made other Regulations. ^c Raimond the Younger, Count of *Toulouse*, having made his Peace with St. Lewis, and being restor'd to his Estates, Romanus Cardinal of St. Angelo, Legate of the holy See, follow'd him to finish the Destruction of Heresy in that Country, and held a Council there in 1229, at which assisted the Archbishops of *Narbonne*, *Bourdeaux*, and *Auche*, and several other Bishops of those Provinces. The Legate proceeded in it against several Hereticks, reconcil'd some of them who were converted, and made forty five Regulations to destroy Heresy. ^d In 1231, Francis Cassadori Archbishop of *Tours*, and the Bishops of the Province, assembled a Council at *Chateau-Gonthier*; and being desirous to remedy some Abuses which had crept into their Provinces, made thirty seven Canons. ^e Gauthier de Marvis Bishop of *Tournay*, and Legate of the holy See, held a Council at *Berziers* in 1233, in which he publish'd twenty six Regulations. ^f John Beaufort Archbishop of *Arles* held a Council of his

^y P. 103.^z P. 270.^a P. 294.^b P. 304.^c P. 425.^d P. 438.^e P. 452.^f In append. p. 1339.

Province next Year, in which he made twenty four Constitutions. ^g This same Archbishop, together with those of Narbonne and Aix, did in the Year 1235 make Regulations for punishing and reconciling of Hereticks, and address'd to the Inquisitors. ^h In 1236 the Archbishop of Tours held an Ecclesiastical Assembly at Tours, in which he publish'd fifteen Canons for Civil and Ecclesiastical Polity. ⁱ Henry III. King of England, did in the Year 1237 call into his Kingdom Otho Legate of the holy See, and caus'd him to be receiv'd, notwithstanding the Opposition of his Subjects. ^k This Legate held a Council at London, with the Archbishops of York and Canterbury, in which he publish'd Regulations for the Dedication of Churches, the Administration of the Sacraments, and the Polity of the Church. ^l In 1238, Gerard Archbishop of Bourdeaux assembled a Council at Cognac, in which he publish'd thirty nine Decrees. ^m The Archbishop of Tours, (Tuellus of Mayenne) held a second Council at Tours in 1239, and a third at Laval in 1242. ⁿ His Successor Peter of Lambale assembled one at Saumur in 1253, to reform the Disorders and Abuses which he had taken notice of through the course of his Visitation; there he made thirty two Canons. ^o In 1254, the Bishop of Avignon, Legate of the holy See, held a Council at Albi, compos'd of several Bishops of the Provinces of Narbonne, Bourges and Bourdeaux, in which he renew'd many Canons made in the preceding Councils. ^p The Archbishop of Narbonne did the same thing in a Council held at Montpelier in 1258. ^q Florentius Archbishop of Arles held a Council in 1260 at Arles, in which he condemn'd, as I have already said, the Errors of the Joachimites, and the Book intituled, *The Eternal Gospel*: He made several Canons here. ^r The same Year the Archbishop of Bourdeaux held one at Cognac, in which he renew'd several Constitutions of preceding Councils. ^s This same Archbishop held a second at Cognac in 1262, and a third at Bourdeaux; and Vincent Pilenes, Archbishop of Tours, held one at Nantes

^g P. 487.^h P. 503.ⁱ Matth. Par. an. 1237.^k To. II. Conc. p. 325.^l P. 556.^m P. 565.ⁿ P. 590.^o P. 707.^p P. 778.^q In append.^{P. 2359.}^r P. 799.^f P. 820. & seq.

in 1264. ¹ Guy Cardinal-Legate in Germany held one in 1267 at Vienna in Austria, composed of six Bishops, in which he publish'd twenty one Articles for the Reformation of the Churches of Prague and Salzburg. ² Next Year Ottoboni, Cardinal-Legate of the Holy See in England, held one at London, in which he made fifty four Statutes. I pass over in silence the Councils of Chateau-Gombier in 1268, of Angers and Sens in 1269, of Compeigne and Avignon in 1270, of St. Quintin in 1271, and of Rennes in 1273, which renew'd divers Canons. ³ The Council held at Salzburg in 1274, by Frederick Archbishop of Salzburg, and Legate of the Holy See, confirm'd the Regulations made in the second General Council of Lyons, and the Constitutions publish'd by Guy Cardinal-Legate of the Holy See, in the Council held at Vienna in Austria in 1267, to which he added twenty four Articles. He likewise published eighteen Canons in a Council of fourteen Bishops which he held in that City in 1281. The Councils of Arles in 1275, of Saumur and Bourges in 1276, of Langey in 1278, of Pau de Meir in 1279, did likewise make several Canons. Those of Avignon in 1279 and 1282, under Bertrand of St. Martin, Archbishop of Arles, afterwards Cardinal-Bishop of St. Sabina, regulated several Points relating to the Polity of the Church. ⁴ John Peckham Archbishop of Canterbury, in a Council held at Reading, renewed the Constitutions of Ottoboni, and made new ones, as well in that Council as in another held at Lambeth, in 1281. ⁵ Philip Bishop of Fermo, Legate of the Holy See, in Hungary, Poland, Croatia, Servia, held a Council of the Prelates of those Countries at Buda in 1279, wherein he published sixty nine Canons, containing the most necessary Regulations for the Observation of Discipline. ⁶ Boniface Archbishop of Ravenna held a Council of the Bishops of his Province in 1286; and the same Year, Simon of Beaulieu Archbishop of Bourges held one at Bourges. ⁷ John Bishop of Frescati, the Pope's Legate in Germany, held an Ecclesiastical Assembly at Wurtzburg in 1287, in which he proposed to exact a Contribution of the tenth Penny; but he

¹ P. 858.² P. 1071,³ P. 866.⁴ P. 1238.⁵ P. 998.⁶ Chrom. Hirſ. ap. 1283.⁷ P. 1062, & 1136.

did not succeed, and only publish'd forty two Canons. I shall not mention several other Provincial Councils, or Synodical Assemblies, which likewise made a great number of Constitutions and Canons.

CHAP. VII.

Of the Ecclesiastical Authors of the Thirteenth Century, and their Works.

THE Number of Ecclesiastical Authors in the thirteenth Century was very great, but their Works have not the Beauty of those of preceding Centuries. The most considerable of them are Commentaries upon the Sentences of Peter Lombard, whose Work was become the only Divinity that was taught in the Schools; but instead of following his Method, and deciding the Questions he proposed by Passages out of the Fathers, they scarce made use of any thing but Philosophical Principles, and Metaphysical Subtilties. They were not satisfy'd with explaining the Text of the Book of the Master of the Sentences; they only pitch'd upon the Questions, and handled them in a quite different manner: They added several Questions, which they inserted in their Commentaries upon those Books, or which they handled in distinct Works, which they often call'd Quodlibetical Questions. Some Divines finding themselves too much restrained in the Plan of the Master of the Sentences, departed from his Method, and followed another in their Works, which they call'd *Summa Theologiae*. The Stile of those Works was commonly dry and barbarous, and Obscurity accompanies them almost constantly. The manner after which they taught the Word of God to the People, did very much resemble that Scholastick Method. Their Sermons were full of Divisions, and perpetual Distinctions, and trivial Comparisons. You rarely find any Points of Morality explain'd in them at full length, put in a clear Light, settled upon solid Principles, and urg'd with Eloquence.

quence. They were contented drily to propose them, to explain them in a vulgar manner, and to prove them by some Passages out of the Holy Scriptures taken in another than their natural Sense. Commentaries upon the Holy Scriptures were of two Kinds; the one, call'd *Poëtis*, were only short Notes, in which they commonly explain'd the Words in a Grammatical manner; the other more extended, were composed of Allegories and Mystical Fancies. There were some Pious and Devotional Works written at that time, which though simple, are solid enough; but there are others of them whose Thoughts are so mystical, that they become unintelligible. The Authors who wrote upon the Rites and Ceremonies of the Church, only busied themselves in seeking and inventing Mystical Reasons, which they made the Subject of their Work. The Collections and Commentaries of Decretals of Popes, employed those who studied the Canon Law. In that Labyrinth they found Laws upon which to exercise their Pen, and compose great Volumes. Ancient History, and particularly that of the Church, was very much neglected in this Century. Nevertheless some Authors undertook to publish Abridgments, and indigested Collections of Universal History. Several Authors wrote particular Chronicles of their own Churches or Monasteries, in which they inserted Facts unworthy of Notice. In fine, others wrote the History of the *Crusades* of their own Time, or Accounts of Journies into *Palestine*. The Lives of Saints written at that time are rather Panegyricks than Historical Narrations.

Amongst these Authors there are some who deserve some Distinction, and who are of great Reputation; such as *William Bishop of Paris*, who wrote several Dogmatal and Moral Books in Divinity, which are both learned and solid; *Vincent of Beauvais*, famous for his Doctrinal, Historical, Natural and Moral Mirror, if this last be his, which is a Work full of Learning; *Raimond of Pennafort*, a Dominican, renown'd amongst the Canonists upon the account of his Collection of Decretals, which he made by Order of

* *Guil. Paris. ed. 1674.*

• *Id. ibid. p. 41.*

† *Altanus. Biblioth. Dominican. p. 21.*

Gregory IX. which was put in the Body of the Law, and upon the account of his Sum of Theology, which is one of the first. *Alexander Hales*, an English Cordelier, but brought up in the University of Paris, was one of the most famous and ancient Divines of that Order. *Albert the Dominican*, a German, surnamed *the Great*, because of the Extent of his Learning, the number of whose Books is almost infinite. But of all the Authors of this Century, there is none more famous than St. *Bonaventure* and St. *Thomas Aquinas*; the former, call'd the *Seraphick Doctor*, was born at *Bagnarea* a City in *Tuscany*, in 1221, entered into the Order of the *Minims* in 1233, and followed his Studies in the University of *Paris*, where he afterwards taught Theology, and took his Doctor's Degree with St. *Thomas Aquinas* in 1255. Next Year he was elected General of his Order. *Gregory X.* made him a Cardinal in 1272. He assisted at the first Session of the second General Council of *Lyons* held in 1279, and died before it was ended, on the 15th of July that same Year. St. *Bonaventure* joined Piety with Learning in his Works, which are very numerous. St. *Thomas Aquinas*, who is surnam'd the *Angelic Doctor*, was descended of the Kings of *Sicily* and *Arragon*, and was born in the Year 1224 in the Castle of *Aquin*, which is in the Territory of *Laboré* in *Italy*. After having been brought up in the Monastery of Mount *Cassino*, he was sent to *Naples*, where he studied Humanity and Philosophy. In the Year 1241 he enter'd into the Order of the Preaching Brothers against his Mother's Will, who caused him to be seized and shut up in a Castle; but nothing could conquer his Resolution; and escaping out of the Place where he had been kept for two Years, he came to *Paris* in 1244, from whence he went to *Cologne*, to study under *Albertus Magnus*. Returning afterwards to *Paris*, he took his Doctor's Degree in Divinity there in 1255. He returned into *Italy* in 1263, and after having taught Scholastick Divinity in most of the Universities of that Country, he settled at last at *Naples*, the Archbishoprick of which Place he refused, which Cle-

^f *Wadding. Annal. Min. ad an. 1221, & seq.*
nit. p. 34. *Bkov. ad an. 1274. n. 19,*

^g *Biblioth. Domi-*
ment

ment IV. offer'd to him. In 1274 he was called by *Gregory X.* to the Council of *Lyons*, and departing from *Naples* in order to go thither, he fell ill on the Road in the Monastery of *Fossanova*, near *Terracina*, where he died at the Age of fifty, the seventh of *March* that same Year. Among the great Number of his Works, which make seventeen Volumes in Folio, his *Summa* may pass for a Master-piece. In our Age Difficulties have been rais'd, which seem to give us ground to doubt whether that Work was really St. *Thomas's*. But those Difficulties, which wanted not Probability, have been remov'd by Father *Echard^b*. Cardinal *Hugh*, surnamed of *St. Thierry*, Doctor of *Paris*, of the Order of the Preaching Brothers, who was employed by *Gregory IX.* to endeavour the Union of the two Churches, created Cardinal of *St. Sabina* in 1245 by *Innocent IV.* and died in 1260, was the first Inventor of a Work of great Use, viz. a Concordance of all the Words of the Bible, the Design or Plan of which he invented, and left the Execution of it to the Religious of his Order. He likewise wrote Postils, or short Notes upon the whole Scripture, a more ample Commentary upon the *Psalms*, and several Sermons, intituled, *The Looking-Glass of Priests*. ¹*William Perrault*, a simple Religious of the Order of the Preaching Brothers in the Monastery of *Lyons*, wrote a Sum of Virtues and Vices, very much esteem'd by *Gerson*, who observes, That that Author did not make this Work out of his own Head, but out of the Holy Scripture; and that if we compare the new Fancies with this Doctrine, we shall easily perceive that they have neither Solidity nor Truth. We cannot pass so favourable a Judgment upon the Treatise of Universal Good, or of Bees, written by *Thomas of Cantipræ a Dominican^c*, Scholar of *Albertus Magnus*, in which there are many Fables. ¹*Robert* surnamed the *Sorbonnijſ*, from the Village where he was born (more probably in the Diocese of *Rheims*, than in that of *Sens* or *Arras*) is more illustrious for his founding the *Sorbonne*, than for certain little moral Pieces which

^b *Echard. Summ. S. Thom. vind.*

^c *Cantiprat. ed. Dnac. 1627.*
Bibl. PP. Par. t. 5. p. 1006.

¹ *Summ. Perald. ed. Paris. 1629.*

¹ *Dubreuil. Antiq. de Par. p. 617.*

he has left us, which are indeed pious, but very low.
^m The Legend of *James of Varaggio*, commonly call'd *de Voraigne*, which has got the Name of the Golden Legend, is generally blam'd as a Work full of Fables, by all sort of Criticks. There were likewise several other *Latin* Authors in this Century, whom we shall not mention, because most of them do not deserve to be nam'd.

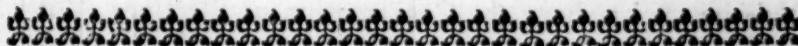
The *Greek* Church produced many illustrious Men in this Century, who wrote upon the Disputes which the *Greeks* had with the *Latins*, and compil'd the History of the great Revolutions of the *Eastern Empire*; two powerful Motives to stir up Men to write Books. The former were of two sorts; the first wrote for the Opinions and Customs of the *Greeks* against the *Latins*; and the second defended the *Latins* against the *Greeks*. ⁿ Among the first were *Nicolas of Otrantum*, *Nicetas Archbishop of Theffalonica*, *Theodorus Lascaris* surnamed *Ducas*, the Emperor, who also dealt in writing against the *Latins*. *George of Cyprus* surnamed *Gregory*, Patriarch of *Constantinople*, wrote against *Veccus* in his *Tomus Synodicus*. *George Moscamper* Keeper of the Records of the Church of *Constantinople*, *Constantinus*, *Acropolites Logothetes*, and some others who likewise wrote against *Veccus*.

Those who wrote for the *Latins*, are *Pantaleon Deacon of Constantinople*, *Nicephorus Blemides Monk of Athos*, *John Veccus*, who after having been some time in the Party of the *Greeks*, did afterwards write a great deal for the *Latins*, as well as *George Metochites Deacon of the Church of Constantinople*, and *Constantine Meliteniotes* his Archdeacon, both his Scholars, and Companions of his Fortune and Exile. In the number of Historians are *Nicetas Acominatus Choniatus*, who wrote twenty one Books of a History, which begins at the Death of *Alexis Comnenus*, and comes down to the Year 1203. *Foel* wrote a Chronological Abridgment of the History of the World to the taking of *Constantinople* by the *Latins*. *George Acropolites Logothetes*, who wrote a Continuation of the *Grecian History* from the taking of

^m Altamur. Bibl. Dominic. ad an. 1290.
 Scholastic.

ⁿ V. Gave Sec.

Constantinople by the Latins, to its being retaken by Michael Paleologus in 1261. George Pachimerus, who in thirteen Books wrote the History of what pass'd in the Reigns of Michael and Andronicus Paleologus, from 1258, to 1308. To those Greek Historians we must join Gregory Abulpharagius an Arabian of the Sect of the Jacobites or Melchites, who wrote a History of the Dynasties, which ends at the Year of the Hegira 683, i. e. the 1284th of the Christian Era. Manuel Charitopulus Patriarch of Constantinople has left some Canonical Answers. Germanius Nauplius publish'd abundance of Works, Sermons and Letters; and Arsenius Autorianus composed a Collection of Canons, divided into 141 Titles. I think I have said enough upon the Authors of the thirteenth Century. I shall end it, by making some Ecclesiastical Observations upon the Doctrine and Usages of this Age.



C H A P. VIII.

*Ecclesiastical Observations upon the thirteenth
Century.*

BY what we have said of the Errors which arose in the Church in this Century, it may be perceiv'd, that the Church had two sorts of Adversaries to deal with; the open Hereticks, who overturn'd the Principles of the Christian Religion, by openly attacking the Authority, Sacraments, Ceremonies, and Discipline of the Church: The others were rash Divines, who being desirous to distinguish themselves by maintaining subtle and new Opinions, advanced Propositions that were scandalous, rash, erroneous, contrary to the Tradition of the Church, and the Simplicity of the Faith of Jesus Church. We have observ'd, that the Popes and Bishops inflamed the Catholick Princes against the former, by publishing Crusades, and setting up Inquisitors to destroy them. And as to the last, their Errors were censured by Councils, Bishops and Divines.

We

We trac'd the exact Plan of the manner of teaching Divinity in this Century, and given, as it were, an Abridgment of their Discipline, at the same time that we gave an Account of Councils.

There scarce remain any further Observations to be made about the Doctrine and Discipline of this Century ; however I shall add a few. The Authority of the Popes, both as to Temporals and Spirituals was much enlarged in this Century also. * The Collection and Publication of Decretals perfectly ruin'd the old Law, and established absolute Power without Bounds, and occasioned an infinity of Suits that were carried to the Court of *Rome*. The Elections of Bishops belonged to the Chapters ; and those of Abbots or Abbesses to the Communities. The Prebeneships of Cathedrals were sometimes given by the Chapters, sometimes by the Bishops, but the Popes used many Ways to draw to themselves the Disposal of Benefices, as expectative Graces, Reserves, Suits about the Confirmation of Elections, Votes of Compromise between the Contenders ; and last of all, the Right of Devolution, when the Collators did not provide within a certain Time, or when they named Persons unworthy or incapable. ^p Princes were maintain'd by the Decree of the Council of *Lyon* in the Right of the Regal of which they were in Possession. ^q In this Century they introduc'd the *Commendams* of Benefices, and the Distinction of Benefices for the Cure of Souls, and simple Benefices. Plurality of Benefices became common, and they began to bring in use the Title of Patrimony, for Default of that of Benefice. The Jurisdiction, Privileges and Immunities of the Clergy were enlarg'd. However they were obliged to pay Supplies to Princes for the Necessities of the State, as likewise the Impositions laid on by the Popes for the Crusades, or upon other Pretences.

* There were great Differences between the Religious Mendicants and the Secular Clergy, about the Power of Confessing, and giving Absolution. ^r The Canon *Omnis utrinque*

* *V. Prag. Sess. 3. S. Landow. t. 11. Conc.*

^p *Conc. Lug. 11. can. 12.*

^q *Conc. Coprin. p. 799.*

^r *V. Landow. ds can. omnis utrinque Sexus.*

^s *Conc. Later. IV. can. 21.*

que Sexus, of the General Lateran Council under *Innocent III.* orders all the Faithful to confess to their own Curates or Pastors; or (if they have a Mind to confess to another) to obtain leave from their own Priest, because otherwise they can neither be bound nor absolv'd. ¹This Canon is confirmed, and explained of the Curate by several Provincial Councils in this Century. Nevertheless the Religious Mendicants, building upon their Privileges from the Popes, pretended to have the Right of Confessing and giving Absolution to the Faithful, without asking leave either of the Curates, or even of the Bishops. ²*Gregory IX.* had given them that Permission, by his Bull of the 27th of September 1227. *Innocent IV.* revoked it; but *Alexander IV.* and *Clement IV.* declar'd that the Religious Mendicants might confess without leave from the Curates; the Bishops, on the contrary, maintain'd the Right of the Curates. In order to put an end to this Dispute, ³*Martin IV.* did, by the Bull of the 10th of January 1282, allow the Religious to confess, provided however that those who confess'd to them should confess once a Year to their own Curate. *Boniface VIII.* in his Decretal *Super Cathedram*, order'd that the Superiors of Religious Houses should ask leave to administer the Sacrament of Penance, for the Brothers whom they should chuse for that Ministry; and that in case of the Ordinary's Refusal, they might confess. *Benedict XI.* alter'd something in this Regulation, but *Clement V.* restor'd the Usage mention'd in the Decretal of *Boniface VIII.* by the *Clementine Dudum.*

Though we have already spoken several times of Religious Mendicants, we have not yet given a particular Account of their Institution, nor of their different Orders. ⁴The *Vaugeois* gave Rise to this Institution, as I have already observed. ⁵Two new Converts of that Sect, *Bernard* and *Durand of Osta*, were the first who made Profession of living in Beggary, and of observing the Precepts of the Gospel literally. They instituted, in the Province of *Terragona*,

¹ Conc. Aven. an. 1281.

² Vading. Annal. Min. an. 1227. & 1234.

³ To. II. Conc. p. 1143.
Ep. 196, 197, 199. l. II.

⁴ Hist. Monast.

⁵ Innoc. III.

a Con-

a Congregation which they called *poor Catholicks*, in Opposition to the *Poor of Lyons*. *Innocent III.* approv'd this Order, and confirm'd that of the *Humble*, who had much such a kind of Life, and gave themselves to Preaching. There were at the same time abundance of zealous Persons, who set up new Establishments of Religious; ^a so that the *Lateran Council*, in 1215, forbid the inventing of new Rules, or the establishing of new Religious Orders. Nevertheless, ^b *Dominick Guzman*, who had preach'd long against the *Albigenses*, took up a Resolution, together with nine other Companions, to set up the Order of *Preaching Brothers* that same Year. He went to wait upon Pope *Innocent III.* in order to obtain his Confirmation thereof; but that Pope delayed granting it. ^c *Honorius III.* did it in 1218, and consented that that Religious Order should quit the Habit of Regular Canons, which they had wore till then; that they should take a particular Habit, and observe new Constitutions. ^d In the Year 1217 they had a Monastery at *Paris* in *St. James's House*, from whence they were call'd *Jacobins*. The Order of the *Minims* were instituted some time before, in 1208, by *St. Francis Assisius*, ^e who drew up a new Rule, which was approved in 1215 by *Innocent III.* and confirmed by *Honorius III.* in 1223. That Religious Order multiplied in a small Time, and settled at *Paris* in 1216. *Innocent IV.* formed a Design of uniting several Orders of *Hermits* in one. ^f This Design was executed by his Successor *Alexander IV.* who made one only Congregation of them under one General, and gave them the Name of *Augustin Hermits*, though he had brought them out of their Hermitages to settle them in Cities, and employ them in Hierarchical Functions. ^g The Order of the *Carmelites*, which was instituted about the Year 1121, received a Rule in 1199 from *Albertus Patriarch of Jerusalem*, which was approved by *Honorius III.* That Religious Order went into the *West* in 1238, settled themselves there in a Congregation, and spread them-

^a *Can. 13.*^b *Vit. S. Domin. ap. Snr. 4. Aug.*^c *Rai-**nald. an. 1216. n. 49.*^d *Dn. Boulai. hist. Univers. t. 3. p. 90.*^e *Bonav. vit. B. Francisc.*^f *Bullar. Alex. IV. Conf. VI. Boll. 10.**Febr.*^g *Albert. vit. ap. Boll. 8. Apr.**selves*

selves in several Places.^h Their Rule was afterwards explain'd and mitigated by *Innocent IV.* in 1245. ⁱ Besides those four Orders of Mendicants, there were many other Religious Congregations establish'd in this Century, as the Order of the Holy Trinity, of the Redemption of Captives, founded in 1211 by *John de Matha* of Provence, Doctor of Paris, and by *Felix a Hermit of Valois*, and approved by *Innocent III.* three Years after. The Order of the *Sylvestrins*^k, which follow'd the Rule of St. Benedict, establish'd in 1231, at Monte-Fano, by *Sylvester Guzolin*, who from a Canon became a Hermit, and drew a great many into his Community. ^l The Order of St. *Maria de la Merci*, establish'd by St. Peter Nolasquez at Barcelona, in 1223, by the Authority of *James I.* King of Arragon, and the Advice of *Raymond of Fenafort*, and approved by *Gregory IX.* in 1225. ^m The Order of the *Servites*, which began at *Florence* in 1233, and was approv'd by *Alexander IV.* and *Benedict XI.* ⁿ The Order of the *Celestins*, establish'd by *Peter Moron*, who was afterwards Pope by the Name of *Celestin V.* and who solemnly approved his Order, by a Bull of the 28th of *August*, 1294, which was confirmed by *Benedict XI.* in 1304. ^o The Order of *Duval of Scholars*, establish'd in *France* by *William, Richard, Evrard and Manasses*, Doctors of Divinity, of the Faculty of Paris, and by *Frederick Doctor in Law*, who retired into the Diocese of *Langres*, in 1219, with thirty seven Scholars, who followed the Rule of the Regular Canons of St. *Victor*, and the particular Constitutions which are in the Eighth Volume of the *Spicilegium* of Father *Dom Lucas Dachery*, approved by *Honorius III.* in 1218, and many other Orders, the Number whereof was grown so great, that *Gregory X.* was oblig'd, in the general Council of *Lyons* that was held in 1274, ^p to forbid establishing any new ones, and to abolish those which had been set up since the Fourth General *Lateran* Council without having been approved by the Holy See; and even to order that the

^h Rainald. an. 1256. n. 44.ⁱ Hist. Univ. Par. t. 2. p. 524.^k B. Sylv. vit. per And. Jacob. ap. Sur. 26. ^l Nov. vit. S. Petr. de Nolas. ap. Boll. 29. Jan.^m V. Rainald. an. 1256. n. 44.ⁿ Calest. PP. vit. 19. Maij ap. Boll.^o Rainal. an. 1294. n. 15.^p Can. 23.

Monasteries of those which had been confirmed by the Pope, but had nothing to subsist upon, should receive no more Novices, nor make any new Acquisitions; however he accepts the Preaching Brothers and the *Minimos*: And as to the *Carmelites* and *Hermits* of St. *Augustin*, the Institution of which, he says, preceded the *Lateran Council* of 1215, he orders that they shall continue in the same State they are in, till such time as the Holy See shall have provided otherwise. Notwithstanding this Prohibition, there arose towards the End of this Century the *Frerots*, *Begards*, *Begumes*, and other Species of Religious Orders, which were suppressed in the following Century.

- *¶ Jordan. M. S. & alijs ap. Rainold. an. 1294. n. 26. & 1297.
n. 55.*



THE



THE
HISTORY
OF THE
Fourteenth Century.

C H A P. I.

A Plan of the History of this Century.

IN this Century we find Differences betwixt the Princes and the Popes; the Destruction of a famous and powerful Order; the Church of *Rome* divided by a Schism of forty Years Duration; the Decay of the *Grecian* Empire, which was near its Ruin; the *Greek* Church troubled by frivolous Questions; the Order of the *Franciscans* torn to pieces with extravagant Opinions and Practices; divers Errors taught by the Divines, and condemned by the Bishops or Universities; and abundance of Irregularities suppressed by the Constitutions of Councils and Bishops.

CHAP.

C H A P. II.

The Difference betwixt Philip the Fair and the Popes.

AMONGST the Differences between the Popes and the Kings, which make a Part of the History of the fourteenth Century, ^a the first and most famous was that between *Philip the Fair* King of *France*, and Pope *Boniface VIII.* and his Successor *Benedict XI.* *Boniface VIII.* having been rais'd to the Pontificate, as I have already said, after the Demise of *Celestin V.* immediately form'd a Design of ruining the *Gibelins* in *Italy*, to make himself both a Temporal and Spiritual Sovereign, and Master of all the Kingdoms in the World^b. He undertook to regulate, by his own Authority, the Differences which *Edward II.* King of *England*, and *Guy Earl of Flanders*, had with *Philip King of France*. In 1296 he publish'd a Bull, by which he forbud all Princes to exact any thing out of Ecclesiastical Revenues. This Bull regarded the King of *France*, who had just levied a Tax upon his Clergy. On the other hand, the King of *France* issued Orders against carrying any Money out of the Kingdom. ^c Hereupon the Pope wrote to him a very angry Bull, by which he condemns this Prohibition. The King drew up a Manifesto against the Pope's Bull. The French Bishops wrote to the Pope, to justify their granting a Supply to the King. In the mean while, the Pope sent Legates into *France* to levy Money, and to continue the Truce betwixt the King of *France* and the King of *England*. ^d The King protested, that as to Temporals he knew no Person above him; and *Boniface* was obliged to declare, That he had no Intention to condemn by his Bull the voluntary Gifts which the Bishops had a mind to make to the King and the Great Men, nor the feudal Rights and other Services

^a *Act. int. Bonifac. & Philip. Pulchr.*
 & 38. ^c *Rainald. an. 1296. n. 24, 25, &c.*

^{26. ap. Rainald. an. 1297. n. 43.}

^b *Johan. Villani l. 8. c. 37;*
L. 3. Ep. cur.

due from Ecclesiasticks to the King, any more than the Case of the Necessity of the State. ^e After this, Boniface prosecuted the *Gibelins* and *Colonna's* with great Excess, so that they were obliged to retire into *France*. He was very angry at the King of *France*'s receiving them, and publish'd a Bull in Favour of the Earl of *Flanders*. This Bull having been put into the Hands of the Ambassador of the King of *England*, was read to the King: But as it was a reading, Robert Earl of *Artois* snatch'd it, and threw it into the Fire, and the King protested he would not execute what was enjoin'd by that Bull.

In 1300 Boniface publish'd a Jubilee, by which he granted Plenary Indulgences to all who should visit the Church of St. Peter and St. Paul at *Rome*; and ordain'd that the same should be observed every hundred Years. ^f The opening of this Jubilee brought vast Numbers of People to *Rome*; and Boniface, to shew his Sovereign Authority both in Temporals and Spirituals, appeared in the Ceremonies, sometimes in his Pontificals, and sometimes in an Imperial Drefs, and took for his Motto, *Ecce duo Gladii*. ^g The King having made an Alliance with the Emperor, sent the Sieur *Nogaret* to *Rome* along with one of the Emperor's Ambassadors. ^h The Pope did not much regard either of them, spoke after a disobligeing manner of the King, and did all he could to break the Alliance betwixt those two Princes. *Nogaret*, who knew the Pope's evil Intentions, made him personal Reproaches as to his Morals, which fretted Boniface yet more. ⁱ He sent *Bernard Seijet* Bishop of *Pamiers* (a Bishoprick created in 1296, against the King's Will) to propose to *Philip* to list himself in the Crusade, and take a Journey into the *East* against the Infidels, and to demand the Deliverance of the Earl of *Flanders* and his Children. The King refusing to hearken to those Propositions, that Bishop told the King, that the Pope was Master both in Spirituals and Temporals, and threaten'd that Kingdom with an Interdict. ^k The King, offend'd with this Procedure, accu-

^e Rainald in append. t. 15. n. 35. an. 1296.

^f Jacob. Card. M. S.

de Jubil. ap. Rainald. an. 1300.

^g Act. p. 175, & seq.

^h Johan. Villani. c. 63.

ⁱ Spandon. an. 1301. n. 4.

& seq. Rainald. an. 1301. n. 6.

^k Act. p. 627,

sed the Bishop of *Pamiers* of several Monopolies, which he had exacted, and also of Rebellion; and having summon'd him to Parliament, when he appeared he was put in Prison. *Boniface*, being enraged at this Imprisonment, sent the Arch-deacon of *Narbonne* to the King, to demand of him the Enlargement of the Bishop of *Pamiers*; which the King granted him, committing him however to the Care of the Archbishop of *Narbonne*, his Metropolitan, to be punish'd for his Temerity, according to the Canon Law.¹ *Boniface* not being yet contented, published a Bull on the 4th of December 1301, against the Privileges granted to the Kings of *France* and their Officers, and order'd the Clergy not to pay any thing to the King without his Consent. Two Days after he publish'd another Bull, by which he declares himself Sovereign Lord, both as to Temporals and Spirituals, in very high Terms.² *We would*, says he in the Brief address'd to the King, *have you to know, that you are subject to us both in Spirituals and Temporals, and that you have no Right to confer Benefices.*³ The King caused the Pope's Bulls to be publickly burnt, assembled the States, who protested against the Pope's Pretensions to the Temporal Power, and answer'd him in the like Terms. Philip, by the Grace of God, King of the Franks, to *Boniface*, who sets up for Sovereign Pontiff, little or no Health. *Be it known to your Great Extravagance, that we are not subject to any Person whatsoever, as to what regards Temporals; That the Collation of Churches and Prebendships belongs to us by a Royal Right, and that we have a Power to appropriate the Fruits thereof to our self.* The Clergy, Nobility and the Third Estate declared for the King's Rights, and wrote to the Pope and Cardinals, who returned them very sharp Answers. Many Papers were publish'd in *France* against these Pretensions.⁴ At last, *William of Nogaret* accused Pope *Boniface*, in a Petition which he presented to the King, and which was receiv'd.⁵ The Pope on his Part publish'd the Bull *Unam Sanctam*, in which he declares, that the Pope hath two Swords, the Spiritual and the Temporal; and that the Temporal is subject to the Spiritual. Here-

¹ Rainald. n. 30.
² v. d. p. 56.

³ Ib. n. 31.

⁴ Att. p. 59, & seq.
⁵ Rainald. an. 1302, n. 13.

upon

upon the King set forth new Orders against his Subjects sending any Money to *Rome*, or going out of his Estates.
[¶] The Pope sent Cardinal *le Moine* into *France*, to make Proposals of Accommodation. But the King refusing to listen to them, the Pope thundered Bulls against the King and Kingdom. The States of the Kingdom appeal'd from them to a Council. In the mean while *Nogaret* went to *Italy*, and with the Assistance of *Sciarra Colonna* enter'd *Anagnia*, where the Pope was, and seiz'd his Person; but the People of *Anagnia* set him at Liberty. He departed for *Rome*, and died there of Grief, on the 12th of October 1303^f. Ten Days after this, *Nicholas* Cardinal-Bishop of *Ostia*, Native of *Trevisia*, of the Order of the Preaching Brothers, was elected Pope, and took the Name of *Benedict XI*. The King demanded of him to call a General Council, and *Nogaret* pursu'd his Accusation against the Memory of *Boniface*. *Benedict* revok'd the Bulls which *Boniface* had published against the Rights of the King and Kingdom; "but upon *Nogaret's* still inflicting upon demanding the Suit should be carry'd on against *Boniface*, *Benedict* excommunicated that Lord, and summon'd him to *Rome*. *Benedict* dy'd the 8th of July 1304. After his Death, the Holy See continu'd vacant thirteen Months. During the Vacancy, *Nogaret* pursu'd the Process. The *Colonna's* and their Partizans were restored.
^x The Cardinals, who were assembled in a Conclave at *Perusa*, not being able to agree upon a Subject, because of the Brigue that was between the *French* and the *Italian* Factions, did at last agree the *Italians* should propose three *Ultra Montane* Archbishops, and that the *French* Faction should chuse which of them they pleased. One of the three proposed, was *Bertrand Got* Archbishop of *Bourdeaux*. The King understanding that he was proposed, sent for him, agreed with him upon certain Conditions, and immediately wrote to the Cardinals of his Party to chuse him. He was elected on the 5th of June 1305, was call'd *Clement V.* and crown'd at *Lyons*. ^y He revoked the Bull *Unam Sanctam*, and the

[¶] Rainald. an. 1303. n. 34.[¶] Act. p. 90, 92. & sequent.^f Rainald. a. 1303. n. 42, & 45.[¶] Act. p. 205. & sequent.[¶] P. 232. Rainald. an. 1304. n. 13.^x Villani. n. 8. c. 80.^y Rainald. an. 1306. n. 1.

other Bulls of Boniface, which prejudic'd the Interests and Rights of the King of France. He restored the Colonna's to their Dignities. He begun the Construction of Pope Boniface's Process, but was satisfy'd with revoking and declaring null all that Pope's Judgments; gave Absolution to all whom that Pope had excommunicated, excepting however Sciarra Colonna and Nogaret; but he suspended the Process relating to the Person of Boniface, and referr'd it to the Council which he assembled at Vienna in 1311. ^a Boniface was declared innocent in this Council; but at the same time it was pronounc'd, that neither the King nor his Successors should be disquieted or prosecuted for what he had done against the Person of Pope Boniface.



C H A P. III.

The History of the Condemnation of the Templars.

THE famous and potent Order, which we said was extinguish'd in this Century, is that of the *Templars*, which had been established in 1118. ^a This Order of Knights, after having done many fine Actions against the Infidels, was become rich and powerful all over Europe. But the Knights abusing their Wealth and Credit, fell into Disorders and Irregularities; which License and Impunity increased and carried to a strange Excess. ^b Two of them, who were condemned for their Crimes, accused the whole Order. King Philip the Fair, who hated the *Templars*, receiv'd the Depositions of these two Informers, acquainted Clement V. with it, and caus'd all the Knights to be apprehended on the 5th of October 1307. The great Master was put in Prison as well as the rest. The King took Possession of the House of the *Templars* which they had at Paris,

^a Villani. l. 9. c. 22.
Hist. Pap. Avenion. t. 1. p. 99.

^a Guil. Tyr. l. 12. c. 7.

^b Baluz.

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and caus'd all the Possessions they had in the Kingdom to be seiz'd. ^c At first the Pope trimm'd in this Procedure; but the King took care to have Information made against them by the Inquisitor. The Witnesses who deposed against them, said, First, That the Knights, when they entered into that Order, renounc'd Jesus Christ, and spit upon a Crucifix. Secondly, That instead of kissing the Mouth of him whom they received into their Order they kissed his Navel and Backside. Thirdly, That they suffered and acted Sodomy. Fourthly, That they worshipped a Wooden Head gilded with Gold and Silver, which had a long Beard, and committed many other abominable and impious Pranks. The Knights own'd some of those Crimes, when they were interrogated; and the like Examinations were made in the other Provinces of the Kingdom. ^d In order to put a stop to those Proceedings, the Pope forbid all Archbishops, Bishops and Inquisitors to meddle in that Affair, and demanded it might be brought to his Tribunal. ^e The King consulted the Faculty of Divines in *Paris*, to know whether he might not carry on that Process against the *Templars* by secular Judges. The Faculty having given their Opinion, that the Judgment of that Cause did belong to the Church, the King caus'd some of the principal *Templars* to be brought to *Poitiers*, where the Pope was, who examin'd them himself; and upon their Acknowledgment, allow'd the Ordinaries to proceed against the *Templars* in their Dioceses, by definitive Sentences, only reserving to himself the Process against the Great Master, and against the other Masters of the Order, and decreed that their Estates should be reserv'd for the Succours of the *Holy Land*^f. He appointed three Cardinals to examine the Masters. ^g The Cardinals came to *Chimon*, where they examin'd a-new the Great Master, and the principal *Templars*. They own'd part of the Crimes whereof they were accus'd, and ask'd Absolution. The Cardinals drew up Acts of what they had heard, and pray'd the King to pardon the *Templars*; ^h but

^c *Baluz.* t. 2. p. 114.

^d *Spicil.* t. 10. p. 357.

^e *Cont. Nang.*

^f *Spicil.* t. 1. p. 11, & 12.

^g *Spicil.* t. 10. p. 360.

^h *Dupuy.* p. 118. *Baluz.* t. 2. p. 121.

ⁱ *To. II. Conc.* p. 1503.

the Pope and the King having agreed to destroy that Order, they continued to seize the *Templars*, and proceed against them before Ecclesiastical Commissioners appointed by the Pope. ¹ Those Commissioners met at *Paris* in November 1309, to hear the Depositions of Witnesses, and the Detractions of the accus'd. The Great Master of the Order (*James Molay*) who had confess'd all before, did now deny every thing. Among the other *Templars* that were brought to *Paris*, there were seventy nine who maintain'd the Innocence of their Order. The *Italians* likewise presented Memorials to defend their Cause, and demanded they might be referr'd to the Judgment of the Pope. Notwithstanding those Remonstrances, the Commissioners carried on their Informations, heard several Witnesses, who depos'd against the *Templars*, while the Archbishop of *Sens* did proceed against particular ones in a Council of the Province of *Sens*^k. There were fifty nine, who persisting in the Denial of what they had confess'd before, were deliver'd over to the secular Arm, and condemn'd to be burnt; which was executed without St. *Anthony's Gate* in *Paris* in the Month of March 1310. ^l They were likewise prosecuted in *Italy* and *Spain*, and other States. ^m In fine, the Pope by his Bull of the 22^d of May 1312, given in the Council of *Vienna*, pronounc'd the Extinction of the Order of the *Templars*, united their Estates to the Order of St. *John of Jerusalem*, and remitted the Judgment of particular ones to provincial Councils. ⁿ As to the Great Master, the Dauphin's Brother, and some others, whose Judgment the Pope had reserv'd to himself, he sent Cardinals to *Paris*, who condemn'd them to perpetual Imprisonment, and deliver'd them over to the secular Arm. The Great Master and the Dauphin's Brother were burnt, and died maintaining the Innocence of their Order. The King kept the two Thirds of the Moveables of their Order, on Pretence of the Expence he had been at in carrying on the Process against them. In *Arragon* the Pope united their Estates to

¹ *Dreyfus*, p. 39. *Spicil. t. 10. p. 362.*

¹ *To. II. Conc. p. 1535, & 1536.*

Contin. p. 652.

^k *Nang. Contin. p. 659.*

^m *Ib. p. 1557.*

ⁿ *Nang.*

the Order of *Calatrava*. However, the King of *Arragon* reserv'd to himself seventeen strong Places which had belong'd to them. *Ferdinand* King of *Castile* united to his Domaine the Cities, Lands, and other Possessions which they had in his Kingdom. ° Out of their Estates the King of *Portugal* founded the Order of the *Knights of Christ*, and in *England* they were united to the Order of the *Hospitallers*.

To know whether the *Templars* were really guilty of all the Crimes laid to their Charge, and whether they were justly condemn'd, is one of the famous Questions of History. Some Historians have advanced that they were fasly charged with those Crimes, and that they were constrain'd by the Violence of Tortures, and the Fear of Death, to confess things they had never been guilty of, in order to profit by their Spoils, and seize their Estates. They alledge in their Defence; First, That their Accusers were wretched Varlets, unworthy of Credit, and that they only invented this Stratagem, in order to escape the Punishment to which they were condemned. Secondly, That the Crimes whereof the *Templars* were accused, were so horrid, so execrable, and at the same time so extravagant, that if they had committed them, they must not only have lost all Sense of Honour and Religion, but even Shame, common Sense and Reason. Is it credible that so many People whose Order was composed of all Nations and Conditions, and spread over all Christendom, should fall into so horrible an Excel's of Impiety and Extravagance, that neither Religion, Shame, nor Fear of being discovered, nor the Discontent that some of them had at the Order, should prevail with any one to discover what had pass'd among them. This Silence is very strange, if the thing be true; a Silence which lasted near a hundred Years, and was religiously kept by all of that Order, and even by those who left it in Disgust, and by those who presented themselves with a good Design to enter into that Order, and were not yet corrupted. Thirdly, That those who confess'd these Crimes, did it only through fear

° *Balaz.* t. 1. p. 741. & p. 159.
tit. 21,

P. S. Anton. hist. part. 3.

of Tortures and Death, with which they were threatned; and in hopes of being well treated, and even rewarded, if they confessed them; ⁹ that those who would not confess them, were brought to the Rack, that so Torments might draw from their Mouths the Acknowledgment of what was false: That there were some, however, who never depos'd against their Order, and that most of those who were overcome by Fear, or gain'd over by Promises, did afterwards retract, and maintain'd to the last, that what they had own'd was false. Fourthly, ¹ That no other Witnesses could be found against them but from among themselves; that none avow'd those Crimes any where but in *France*; and that every where else, whatever Prosecutions were laid against them, they could never be found guilty of those Crimes, or brought to confess them. Fifthly, That their Judges were Parties; that *Philip the Fair* had entertain'd a Grudge against them for a long time, accusing them of having rais'd and fomented a Sedition against him; that he was a particular Enemy of the Grand Master; that he owed them Money; and that he had a Mind to enrich himself by their Spoils; that he got the Pope and the Princes into his Interests, because they found their Account in the Extinction of that Order. Sixthly, That the manner of proceeding against them was irregular, and contrary to the Forms prescribed by the Law; that they were at first taken up upon slight Suspicions by the King's Authority, and without the Pope's being consulted, to whom alone it belong'd to judge them, upon the account of their Privileges; that the first Informations were made either by the King's Officers, or by Inquisitors; that the Order was not prosecuted in form; that the Pope owns this himself in his Sentence, declaring, *That he could not rightfully pass a definitive Sentence against that Order, according to the Informations, and the manner in which the Proces was laid.* That however he condemn'd and abolished it; as if the Extinction of a whole Order could be decreed provisionally!

⁹ *Nang. Contin. Sicil.* t. II. p. 626.
p. 1536.

¹ *Conc. Mag.* t. II. *Conc.*

How strong soever these Defences seem, in order to persuade us that the Condemnation of the *Templars* was unjust, yet we should suspend our Judgment, till we have heard what may be answered to those Reasons. It will be said that in Matters of Fact we ought not to make use of Conjectures and Reasonings against the Depositions and Confessions of the Guilty themselves, upon which they were judicially condemn'd; that 'tis no matter who were their Accusers, if the Crime was prov'd at last; that the Crimes whereof they were accused, were, in truth, not only horrid, but even extravagant; but that Men who give themselves up to their Passions are capable of every thing, and that there are no Disorders so strange, but they may fall into them; that those whereof the *Templars* were accus'd were of two sorts, Impieties, or a kind of Idolatry, and the Vice of Sodomy; that the Commerce they had with the *Saracens* might have engag'd them in the former, which is the most extraordinary, and their Debauches might have led them to the latter; that those Disorders were long kept secret, because every particular Member found it his Interest to conceal them; that the Order was their own Settlement and their Fortune, and that they could not accuse it without ruining themselves, and accusing themselves of shameful Crimes; besides, that it was dangerous to draw a whole Order upon their Heads; that this was the Reason why those who deserted them did not detect them; that some might have revealed those Impurities to those who durst not speak of them; that several of those who confess'd those Crimes, did it voluntarily, and without Constraint; that in their Depositions, which we have to this Day, they are all uniform, but they do not all depose as to all the Facts, which is a sign of their Honesty; that they all tell such particular Circumstances, that it is hard to think they were invented; that most of them did persist in their Depositions; that those who retracted, only did so, because they found they must undergo the Punishment which their Crime deserv'd, and to avoid Infamy; that as long as they kept those Disorders very secret, and discovered them to none but those of the Order, we ought not to wonder that their chief Witnesses were of themselves: That although no Process were laid against them in

other Kingdoms, yet enough was found against them there to abolish their Order; that King *Philip the Fair* acted in this Matter only from a Motive of Justice; that the Reason of his seizing them so hastily, was, because it was to be feared, that they being a powerful Body might have rais'd a Rebellion in the Kingdom, if they had been aware of his Design; that he had caused to inform against them in his own Justification, and left the Judgment of the Matters to the Pope, to whom he remitted it; that he made no Advantage of their Estates; that he still offer'd to employ them for the *Holy Land*; that he consented to the Union that was made of them with the Order of the *Hospitallars*, and remitted their Estates very honestly, retaining only what he had been obliged to lay out in the Prosecution of their Suit; that although there ought perhaps to have been another way of Proceeding, in order to give a definitive Sentence, yet they might, by way of Provision, i. e. Oeconomy, Equity and Justice, have abolished that Order, whose Disorders were become so notorious, and their Estates given to another Order, which was to employ it to the use for which it was intended.

After having given the Reasons on both Sides, I must confess that the Question still remains doubtful, and that every one is free to make what Judgment of it he pleases.



C H A P. IV.

Of the Popes who took up their Residence at Avignon, from Clement V. to Gregory XI.

I Shall now go on with the History of the Popes. The Church was threatned with a Schism; this Schism was not form'd immediately after the Death of *Clement V.* but what happen'd gave rise to it afterwards. *Clement V.* had his ordinary Abode in *France*. He was at *Carpentras* when

he died, in *May 1314*. ¹The Cardinals went into the Conclave, and continu'd there 'till the 22^d of *July*, without being able to agree upon the Election of a Pope; the *Italian* Cardinals being for a Pope of their own Nation, who should go and live at *Rome*; and the *Gascons* being for a *Frenchman*, who should have his Residence on this side the Mountains. Those Contests were carried so far, that the People assembled under the Conduct of the late Pope's Nephews, and came arm'd to the Conclave, demanding the *Italian* Cardinals to be delivered up to them, and desiring a *French* Pope. The Conclave was set on Fire, the Cardinals fled, and were dispersed. *Philip the Fair* did all he could to get them assembled again, but in vain. After his Death *Lewis Hutin*, who succeeded to him in 1314, sent his Brother to *Lyons*, who order'd the Cardinals thither, and caus'd them to be shut up in the House of the Preaching Brothers at *Lyons*, 'till such time they had chosen a Pope. The Cardinals, after they had been shut up forty Days, elected *James of Eusa*, Native of *Cabors*, who had been Bishop of *Frejus*, and afterwards of *Avignon*, and was at that time Cardinal Bishop of *Porto*. This Pope, after his Election, took the Name of *John XXII*, was crown'd at *Lyons* the fifth of *September*, and immediately went to take up his Residence at *Avignon*. From that time the Popes had their ordinary Residence at *Avignon*; which was afterwards the Cause of a Schism, as the Sequel will shew.

This was the State of *Italy* and *Germany*, during the Residence of the Popes at *Avignon*. ¹*Italy* was plagu'd with the Factions of the *Guelphs* and *Gibelins*, who continually made War upon one another, and the City of *Rome* was in strange Confusion. The Emperors of *Germany* had scarce any Authority in *Italy* at this Time. ²*Apulia*, and the Kingdom of *Naples*, were under the Dominion of *Robert Son to Charles II. King of Sicily*. The Empire was disputed betwixt *Lewis Duke of Bavaria*, and *Frederick Duke of Au-*

¹*Rainald. an. 1313. n. 14. Balnz. hist. Pap. Avenion. t. 1. p. 80.*
Balnz. Snpp. p. 81, & 114. ²*Johan. Villan. l. 9. S. Ant. hist. part. 3. tit. 21.* ³*Villan. l. 8. c. 112. Rainald. an. 1309. n. 18,*
19. &c.

Austria; for after the Death of *Albert of Austria*, who was kill'd by one of his Nephews, in 1308, *Henry Count of Luxemburgh* was chosen Emperor, being the VIIth of that Name. His Election had been confirmed by *Clement V.* He went to *Italy* in 1311, was crown'd at *Milan* and *Rome*, and made the People of *Rome* swear Allegiance to him; but endeavouring to lay a Tax upon them, the People revolted, and with the Assistance of *Robert King of Apulia*, they oblig'd *Henry* to retire to *Tivoli*, and afterwards to *Pisa*. There *Henry* declared War against *Robert*, and as he was marching to *Apulia*, he died on the Road, the 24th of *August*, 1313, having been poisoned, as is affirmed, by an *Hoffie* which a *Dominican*, call'd *Peter of Chateaurenau*d, gave him. In 1314, the Electors of *Germany* being assembled at *Frankfort*, were divided about the Election of an Emperor: Some elected *Lewis of Bavaria*, and others of them *Frederick*, Son to *Albert Duke of Austria*. *John XXII.* would not confirm either of the two Elect, but declared the Empire vacant. The two Contenders made War upon one another in *Germany*, and the Partizans in *Italy*. ^x At last *Frederick* was defeated in 1323, and taken Prisoner, with his Brother *Henry*, by *Lewis of Bavaria*. Their third Brother *Leopold* had recourse to the Pope, who pronounced Sentence against *Lewis of Bavaria*. ^y That Prince appeal'd to a General Council, and to a future Pope lawfully elected. ^z The Pope continu'd his Pursuit, excommunicated him, and declared him a Heretick. *Italy* suffer'd after the old manner by this Difference betwixt the Church and the Empire. The Pope call'd to his Assistance *Charles*, Son to *Robert King of Apulia*, and rais'd Troops to make War upon *Lewis's* Party^a. Those Troops were defeated. ^b In 1327 *Lewis of Bavaria*, being invited by the *Romans*, upon *John XXII*'s refusing to go to *Rome*, went to *Italy*, was crown'd at *Milan*, and then came to *Rome* on the seventeenth of *January* 1328. Some time after this the *Romans* deliberated about making a Pope that would live at *Rome*. *Lewis of Bavaria* very willingly consented to this Election, and in order to

^x Chron. Hirſ. an. 1323.

^z Baluz. hif. t. 1. p. 141, & 704.

¹ Id. ibid. c. 19, & 20.

^y Hervar. an. 1314. n. 14.

^z Johan. Villan. l. 10. c. 1. & seq.

come at it, deposed *John XXII.* ^c Whereupon they proceeded to the Election of another Pope, and chose *Peter Rainalucci* of *Corbario* a City in the Diocese of *Rieti*, of the Order of the Preaching Brothers, Apostolical Penitentiary in *Rome*, who was reputed a Man of great Sanctity. He was consecrated the 12th of *May*, 1328, set upon St. Peter's Chair according to Custom, and call'd *Nicholas V.* Immediately he created ten Cardinals, almost all of the Order of the *Brothers Mendicants*, and the *Gibelins* Faction. ^d He liv'd in *Rome* as long as *Lewis of Bavaria* staid there; but he went out of it with him, and went to *Pisa*, where he kept his Court, 'till he became hateful to the People of *Pisa*; he was obliged to hide himself, and retire to the Castle of Count *Boniface*, who in the Month of *August* 1330 deliver'd him up to the Archbishop of *Pisa*, who caused him to be carried to *Avignon*, where he confess'd his Fault, retracted what he had done, and receiv'd Absolution from *John XXII.* He died three Years after. *John XXII.* died also at *Avignon*, on the 4th of *December*, 1334. ^e On the 16th of the same Month *Benedict XII.* was elected, and on the 20th of the said Month was crown'd in the Church of *Avignon*: His Name was formerly *James Fournier*; he was a Native of *Saverdun* in the County of *Foix*, Professor of the Order of *Citeaux*, Doctor of Divinity in the Faculty of *Paris*: He had been Bishop of *Pamiez* and *Mirepoix*, and made Cardinal-Priest of St. *Prisca*, by *John XXII.* ^f He design'd to take up his Residence in *Italy*, and acquainted the *Bolonesi* with his Design, to know whether they would receive him; but finding them averse, he resolved upon living at *Avignon*. ^g *Lewis of Bavaria* sent Ambassadors to him, in order to obtain his Absolution. The Pope delay'd to give it, because the French Bishops would not consent to it. *Lewis of Bavaria* having afterwards got the King of France's Consent, the Pope did not think fit to change any thing his Predecessor had done against *Lewis of Bavaria*; thus Things continued in the same Condition. *Benedict* died at *Avignon* on the 25th of *April* 1342. *Peter Roger of*

^c *Baluz.* t. 2. p. 512. &c. t. 1. p. 141, &c. 702.

^c *Baluz.* t. 1. p. 177.

^d *Villan.* c. 78, 116, &c.

^e P. 222, &c. 223.

Limoges,

Limoges, who had first been Bishop of *Arras*, and afterwards Archbishop of *Sens*, and Cardinal, was elected in his Place the 7th of May following. He took the Name of *Clement VI*. ^b The Romans sent to make him three Demands: 1. To approve and confirm the Senators, Gouvernour, and the other Magistrates of the City. 2. To come and make his Abode at *Rome*. 3. To reduce the Jubilee to fifty Years. The Pope granted them the first and last of those Demands, but eluded the second, by telling them, that whatever Inclination he had to go to *Rome*, he could not execute the same at that Time, and that he would do it as soon as he could. *Lewis of Bavaria* made his utmost Efforts under his Pontificate to make his Terms; but such hard Conditions were proposed to him that he refused to accept them. ^c The Pope conjur'd the Electors to proceed to the Election of an Emperor; and some of them chose *Charles Duke of Moravia*. The Pope confirm'd that Election, and the War began betwixt the two Contenders, but it soon ended by the Death of *Lewis of Bavaria*, which happen'd on the 4th of October 1347 ^d. After his Death, *Charles* took Possession of most of the Cities of the Empire: Nevertheless the Electors of the opposite Side offer'd the Crown to *Edward King of England*, and afterwards to *Frederick Marquis of Meince*; but both refusing it, they elected *Gonthier Count of Thuringia*, in 1350, who died the same Year, and left *Charles* in peaceable Possession of the Empire. ^e While the Princes of *Germany* were disputing for the Empire, a Roman, call'd *Nicholas Laurentius*, took the Titles of *Tribunus Augustus*, Deliverer of the City of *Rome*, and Defender of *Italy*, seized the Capitol, and made a League with most of the Princes of *Italy*. He sent Word to the Pope, that if he did not come to *Rome* in a Year, he would elect another; and summon'd *Lewis* and *Charles*, the two Pretenders to the Empire, to appear before the Magistrates of *Rome*, in order to have their Pretensions settled. This Enterprize fell immediately; for that pretended Deliverer having been obliged to depart out of *Rome*, ^m and going to *Charles's Court*

^b *Baluz.* t. I. p. 243, 266.
^c *hunc an.*

^d *Id. ib.* p. 248.

^e *Rebdorf. ad Vit. Nicol. Laurent.* ap. *Rainald. an. 1347. n. 13.* &c.

^m *Ibid. an. 1350. n. 4.* &c.

in Disguise, he was known, seiz'd, and from thence carried to *Avignon*, where he was put into the Pope's Hands, who order'd him to be put in Prison; from whence escaping, according to some, he return'd to *Rome*, where he was kill'd.

ⁿ Clement VI. dying on the sixth of December 1352, Innocent VI. was elected in his Place. He was a *Limousine*, was formerly call'd *Stephen Albert*, had been Bishop of *Noyon* and *Clermont*, and Cardinal. He sent a Legate into *Italy* who was not receiv'd. Under his Pontificate *Charles* went to *Rome*, and was there crown'd Emperor in 1355, with his Holiness's Consent. ^o This Pope dying on the twelfth of September 1362, the Cardinals elected *William Grimoard* Native of the Diocese of *Menda*, Doctor in Law, and Abbot of *St. Victor* in *Marseilles*. He took the Name of *Urban V.* and was crown'd Pope at *Avignon* the sixth of November. He took a Journey to *Rome* to set the Affairs of *Italy* right, and made his Entry into that City the sixth of October 1367. ^p He there receiv'd the two Emperors, *Charles* Emperor of *Germany*, and *Michael Paleologus* Emperor of the *Greeks*. ^q Having regulated the Affairs of *Italy*, he return'd to *Avignon*, on pretence of endeavouring to make Peace betwixt the Kings of *France* and *England*, and died in that City soon after his Arrival there, on the nineteenth of December 1370. ^r After his Death the Cardinals elected *Peter Roger* Nephew to *Clement VI.* aged forty Years. He took the Name of *Gregory XI.* ^s This Pope seeing *Italy* in an Uproar, took a Resolution of going thither to live. He left *Avignon* unknown to the *French*, the thirteenth of September 1376, accompanied with all the Cardinals, except five who had a mind to stay, and made his Entry into *Rome* the seventh of January the following Year. His Arrival at *Rome* made no Change in the face of Affairs at first; the Revolt in *Italy* still continu'd, nor were the *Romans* quite subject to him. ^t However he treated of Peace with the *Florentins* and other Rebels, and died during that Negotiation, on the twenty seventh of March 1378. His Death was follow'd by the Schism which I am just going to speak of.

ⁿ *Baluz.* t. 1. p. 322, & seq.

^P P. 384, & 388.

^t on. hist. part. 3. tit. 23.

^o *Id. ib.* p. 363, & seq.

^r P. 426, &c.

^s *S. An-*

^q P. 390.

^t *Baluz.* sup. p. 441.

C H A P. V.

A History of the Schism of the Popes of Rome and Avignon, till the holding of the Council of Pisa.

THE History of the Schism of the Popes is the most considerable Event of this Century. ^x *Gregory XI.* being dead at *Rome*, the *Romans* had a mind to take the Advantage of that Opportunity to re-establish the Pope's Court in that City, by chusing a *Roman*, or at least an *Italian*. There were then sixteen Cardinals at *Rome*, four *Italians*, and twelve *Ultra-Mountains*. The latter being most numerous, it was not likely that the Plurality of Votes would be for the Election of an *Italian* Pope. The *Romans* very roughly demanded the Cardinals should promise to chuse a *Roman*: And when the Cardinals were gone into the Conclave, on the 5th of April 1378, an innumerable multitude of People surrounded it, crying, *Romano lo volemo Papa, We will have a Roman Pope*^y. This Cry lasted the whole Night; and next Day the People assembling in greater Numbers, came with more Fury to the Conclave, threatening to break open the Doors, and cut the *French* Cardinals in pieces, if they did not chuse a *Roman*, or at least an *Italian* Pope. The Cardinals being frighten'd, promised to the People they would do so, and tumultuously elected *Bartolomeo Pregnano*, Archbishop of *Bari*, but with an Intention that that Election should not stand. ^z The Noise of the Archbishop of *Bari*'s Election spreading abroad, the People confounding him with *John de Bar*, a *Frenchman*, Chamberlain to the late Pope, began their Violences anew. The Cardinal of *St. Peter* appear'd at the Window of the Conclave, and some of the People seeing him, said, *It is the Cardinal St. Peter.*

^x *Balm. hist. Pap. Aven.* t. 1. p. 442, 456, 999.
p. 457, &c. seq.

^y *Balm. Sup.*
^z *Theod. Niem.* l. 1. dc Sch. c. 2.

Imme-

Immediately the Mob cried, *This was the Cardinal that was elected*, and fell a shouting, *Viva, viva, Santo Pietro*. Some time after the People broke open the Doors of the Conclave, seiz'd the Cardinals, plunder'd their Moveables, and still demanded a *Roman Pope*. ^a Some of the Cardinals Servants saying to them, *Have you not the Cardinal of St. Peter?* They took him, and cloath'd him with the Pontificals, set him on the Altar, and went to adore him, although he cry'd he neither was nor would be Pope. The Cardinals had great Difficulty to escape, some into their own Houses, and some into the Castle of St. *Angelo*. Next Day the Archbishop of *Bari* was proclaim'd by some Cardinals, who were forc'd to do it by the Magistrates. He took the Name of *Urban VI.* ^b At first the Cardinals acknowledg'd him publickly, but they privately wrote to the King of *France*, and other Christian Princes, That that Election was null, and that they did not design he should be acknowledg'd Pope. ^c *Urban VI.* did not manage Matters as he ought to have done, either with the Cardinals or *Otho of Brunswick*, who was married to *Joan Queen of Sicily*; ^d whereupon the Ultra-Mountain Cardinals, one after another, departed from *Rome* in *May*, on pretence of avoiding the Heats, and came to *Avignon*, where they declar'd the Election null. From thence they went to *Fundi*, where they had appointed to meet the three Italian Cardinals. There they enter'd in Conclave on the 20th of *September*. ^e In order to put an end to the Contest between the French and Italian Cardinals about the Election, the Cardinal of *Florence* proposed to elect the Cardinal of *Geneva*, who was a German; and all the Cardinals, except three *Italians*, gave their Consent to it. He took the Name of *Clement VII.* and was crown'd the 21st of the same Month. He was Brother to *Amadeus Count of Geneva*, had been Bishop of *Terruane*, and afterwards of *Cambray*, and had been made Cardinal by *Gregory XI.* This was what began the Schism. *Urban* was in Possession of *Rome*, but the Castle of St. *Angelo* held for *Clement*. ^f The Romans laid Seige to it, took

^a *Balnz.* p. 462.^b *Spic.* t. 6. p. 39.^c *Balnz.* t. 1. p. 112⁴.^d *Rainald.* an. 1373. n. 25.^e *Id.* to. 1. p. 487.^f *Niem.*

l. 1. c. 15.

it at last, and demolish'd it. Almost all the Cities of *Tuscany* and *Lombardy* did likewise own *Urban*. ⁸ *Germany* and *Bohemia* were of his side; and *Lewis King of Hungary* did also acknowledge him. *Poland, Prussia, Denmark, Sweden, and Norway* follow'd the Example of *Germany*. In *England* the Deputies of the two Pretenders being heard in Parliament, the Election of *Urban* was approv'd, and that of *Clement* rejected⁹: But *Clement* was acknowledged in *France, Scotland, Lorain, Savoy*, and by *Joan Queen of Naples*. ¹⁰ *Spain*, which at first was for *Urban*, did afterwards declare in favour of *Clement*. This Pope went out of *Italy*, and came to live at *Avignon*. *Urban*, in order to vex and be even with *Joan of Sicily*, gave that Kingdom to *Charles Duke of Duras* that Queen's Cousin. On the other hand, she gave it to *Lewis Duke of Anjou*. *Charles Duke of Duras* took *Otho* and *Joan* Prisoners, and made himself Master of the Kingdom of *Naples*, before *Lewis of Anjou* came to *Italy*. ¹¹ That Prince came at last, but too late; and after having taken some Forts, he died on the 20th of September 1384. ¹² Some time after, *Charles* caus'd *Urban* to be seiz'd, but soon set him at Liberty. *Urban* fled to *Genoa*, whither he carried five Cardinals Prisoners, who design'd to commence a Suit against him, and there put them to Death. From *Genoa*, *Urban* went to *Venice*, where he stay'd a whole Year. As he was in his Way in his Return to *Sicily*, the Mule, on which he was mounted, fell and hurt him. He was carried to *Trvoli*, and from thence to *Rome*, where he died in October 1389.

¹³ His Death had given Peace to the Church, if the *Italian* Cardinals would have suspended the Election for some time; but being assembled in the Conclave immediately after *Urban's* Death, they elected, on the 2^d of November, *Peter of Thomacellis a Neapolitan*, who took the Name of *Boniface IX*. and was acknowledg'd by *Urban's* Party. *Boniface* signify'd to the King of *France*, that he was willing to enter into a Negociation, in order to procure the Peace of the Church.

⁸ *Baluz.* t. I. p. 491, &c.
t. I. p. 494. & t. 2. p. 920.
⁹ *Baluz.* sup. p. 524.

¹⁰ *Walsingham.* in *Rich* 2.
¹¹ *Id.* p. 510.
¹² *Niem.* l. 1. c. 50, &c.
¹³ *Niem.* l. 2. c. 6, &c.

¹⁴ *Baluz.*

¹⁵ *Niem.* l. 1. c. 50, &c.

¹⁶ *The*

The University of *Paris* gave their Opinion upon the most proper Means to put an end to the Schism, and proposed the Way of Compromise; that of a Cession by the two Pretenders, or the assembling of a General Council. *Clement VII.* was much alarm'd at those Proposals, but the Cardinals thought them just; which gave him so much Grief, that he died of it on the 16th of September 1394. ^o The Cardinals at *Avignon* proceeded to the Election of a Pope whether the King would or not, and on the 28th of September elected *Peter de Luna*, and *Arragoneze*, Cardinal-Deacon of *St. Mary*, who was call'd *Benedict XII.* or *XIII.* [¶] He signified to the King of *France* that he was disposed to Union, and even ready to yield up his Right in order to procure it: But the way of Cession having been resolv'd in an Assembly of Prelates of the Kingdom of *France*, and seriously proposed to *Benedict* by the King's Ambassadors, he began to flinch, and refus'd to yield up his Right to the Pontificate. [¶] Upon this Refusal, the Prelates and Universities of the Kingdom of *France* resolv'd that they ought to withdraw their Obedience from both the Pretenders; and this Withdrawment was approv'd by the King, and publish'd in *France*. At last *Benedict* promis'd to yield, provided *Boniface* would do the same. This Withdrawment lasted for some time, and was at last taken away upon certain Conditions. *Benedict* pretending to have a favourable Intention towards the Good of the Church, did in 1404 send Ambassadors to *Rome*, to propose an Interview with *Boniface*, in order to obtain it. *Boniface* receiv'd those Ambassadors very ill, and fell into such a Passion against them, that he fell ill of it, and died three Days after, on the first of October. *Benedict*'s Ambassadors, before their Departure, conjur'd the Cardinals of *Boniface*'s College to delay the Election; but those Cardinals, not regarding these Remonstrances, went into the Conclave, and elected for Pope *Cosmatus Melioratus of Salmona*, Cardinal-Priest of the Holy Cross of *Jerusalem*, after having mutually sworn, that whosoever was chosen Pope should give up the Pontificate, in order to a Union, in case *Peter of Lu-*

^o *Spicil. t. 6. p. 109. Baluz. t. 1. p. 515, & 1397.
P. 565, & 1150.*

[¶] *Baluz. t. 2. p. 1119.*

[¶] *Id. ib. p. 1122.
nq.*

na would likewise renounce his Right. ¹ The new Pope took the Name of *Innocent VII*. ² The beginning of his Pontificate was disturbed by the Troubles which the *Gibelins* and *Guelphs* rais'd in *Rome*; and he was forced to go out of that City. *Benedict* still pretending to be desirous of a Union, came to *Genoa*; but when the *French* found he was not sincere, the University of *Paris* renew'd the Suspension of Obedience to the two Pretenders. ³ The Death of *Innocent VII*, which happen'd on the sixth of November 1406. might, one would have thought, have terminated this Difference; but the Cardinals under his Obedience, who were then at *Rome*, instead of delaying the Election, as they were solicited by the higher Powers, elected *Angelo* of *Corvario*, who took the Name of *Gregory XII*. after they had all sign'd a Writing by which they oblig'd themselves, that whofoever of them should be chos'en Pope, should renounce the Pontificate purely and simply, provided the Anti-Pope would do the same, and the Anti-Cardinals would proceed in concert with them to the Election of a lawful Pope. ⁴ *Gregory XII*. declared he was ready to renounce the Pontificate, provided his Competitor would do the same. The King of *France* did all he could to bring the Cession of the two Contenders to bear, but neither of them had a mind to do it, and eluded it by feign'd Proposals of Accommodation. ⁵ Both Sides agreed to come to *Savonne*, in order to procure an Union. *Benedict* and his Cardinals came there, but *Gregory* eluded that Conference, and in the mean while *Ladislaus* made himself Master of the City of *Rome*, on the twenty fifth of April 1408, by Concert with *Gregory*, who would no longer hear of a Cession. The Cardinals being much displeas'd at his Conduct, abandon'd him, went to *Pisa*, and appeal'd from the Judgments which he gave against them at the next Council. *Gregory* continu'd his Proceedings against the Cardinals. While those Things were a doing in *Italy*, the King of *France* declar'd to *Benedict*, that he would positively have him to yield up his Right, and con-

¹ *Niem.* l. 2. c. 36, & 37.
Sup. & *epist.* l. Ep. 3.

² *Aretin.* *bisb. ver. Ital.*

³ *Aretin.*

⁴ *Id.* c. 2. 3, 4.
⁵ *Rain.* l. 3. c. 17. 22. *Aretin.* l. 2. Ep. 6, & 7.

sent

sent to a Union, otherwise he would withdraw from under his Obedience. *Benedict* immediately sent a thundering Bull into *France* against that Defection, which was very ill receiv'd. Those who brought it were seiz'd and ignominiously treated; the Bull was tore, and the Neutrality was publish'd all over the Kingdom. Then the two Pretenders, who had hitherto kept up the Schism by Collusion, thought of exculpating themselves, ^z *Gregory* wrote a Circular Letter, to shew that it was not his, but *Benedict's* Fault, that the Union was not concluded, and call'd a Council at *Aquileia*. *Benedict*, who retir'd to *Arragon*, made the same Protestation, and caus'd a Council to be assembled at *Perpignan*. In the mean while the King of *France* held an Assembly of the Prelates of his Kingdom at *Paris*. There they made Rules about what should be observed during the Neutrality. ^a At last the Cardinals of both sides, except a very few, appointed a Council at *Pisa*: But having already gone beyond the Bounds of the fourteenth Century, I shall delay speaking of that Council, and what follow'd upon it, till I come to the History of the following Century.



C H A P. VI.

The History of the Greek Church.

THE Greek Church made several Attempts in this Century to re-unite it self with the *Latin*^b. The Extremities to which the Greek Emperors were reduc'd, oblig'd them several times to attempt a Re-union of their Church with the *Latin*, in order to obtain of them Succours against the *Turks*. It was even concluded under *John Paleo-logus*; but the Greek Clergy, who were fond of their Opinions and Usages, and Enemies to the *Latins*, never had an Intention to unite sincerely; and the Union concluded by

^z To. II. Conc. p. 3002. & sequent.

^b *Cuspin. an. Turc.*

^a To. II. Conc. p. 3114.

Paleologus had no Effect. In order to explain this, I must represent the State of the Greek Church in this Century. The Greek Empire continu'd to be govern'd by the *Paleologi*. *Andronicus*, Son to *Michael*, having lost his Son, made his Grandson *Andronicus* the Younger to be declared Emperor^c; who revolted against him, and obliged him to quit the Empire in 1328, four Years before his Death.^d The second *Andronicus* reign'd to the Year 1341, and left two Children behind him, *John* and *Manuel Paleologi*, and appointed *John Cantacuzenus* their Tutor. The Empress soon banish'd him from Constantinople; and he retir'd to Macedonia, where he took the Title of Emperor.^e He was crown'd at *Adriano-
ples* by the Patriarch of *Jerusalem*, made War upon the young Princes, and five Years after took *Constantinople* in 1347. He treated with *John Paleologus*, and associated him in the Empire: ^f But the War beginning anew, *John Paleologus* got the better, and made himself Master of *Constantinople*. *Cantacuzenus* yielded up the Empire to him, and retir'd to a Monastery in 1357, where he died long after. *John Paleologus* remain'd alone in Possession of the Empire, had a severe War to make against the *Turks*, and came to the West to ask Succours from the *Latins*.^g During his Absence, his eldest Son *Andronicus* thought to get Possession of the Empire, and left his Father in the Hands of the *Venetians*, who kept him for some Money he ow'd them; but *Manuel*, his third Son, Governour of *Theffalonica*, having gathered a Sum of Money, paid his Father's Debts, and by this Benefit deserv'd to be associated in the Empire in 1384.^h *Andronicus* being displeased at his younger Brother's being preferred before him, went to *Bajacet* Emperor of the *Turks*, and having obtained Succours from him, took *Constantinople*, and put his Father and Brother in Prison: They continu'd there for three Years; but having found a Way to get out, they had recourse to *Bajacet*, who was displeas'd with *Andronicus*; they recover'd the Empire, and deliver'd up *Andronicus* to the *Turks*. *John*

^c Nicph. Greg. l. 8, &c. 9.
1. 3. c. 99.

^d Id. l. 11. sub. fin.

^e Cantacuz.

^f Id. l. 4. c. 32, 39, &c. Matth. Villan. l. 4. c. 46.

^g Laon. Chalcondyl. de reb. Turc. l. 1. n. 12.

^h Id. l. 2. n. 2.

Paleo-

Paleologus died soon after, in the Year 1391. Manuel was not more happy than his Father; ¹ for under his Reign Bajacæ besieg'd Constantinople ten Years. The Greek Emperor came in vain to ask Succours from the Latins against the Turks: ² But by an unlook'd for good Fortune, ³ Tamerlane King of the Tartars made Bajacæ raise the Siege, vanquish'd him, and took him Prisoner. ⁴ Manuel did afterwards make Peace with Mahomet II. and left the Empire, in 1419, to his Son John, who reigned 'till the Year 1449, ⁵ in which he was succeeded by his Son Constantine the last of the Greek Emperors at Constantinople, which was taken in 1453. Under those Emperors the Eastern Empire and Greek Church fell to Ruin, by the Victories which the Turks gain'd over the Christians, from whom they first took the Provinces which they had in Asia; and having afterwards come over into Europe, they by little and little made themselves Masters of all the Cities of the Grecian Empire. Those Progresses of the Infidels were not capable of making the Greeks unite with the Latin Church: On the contrary, they appear'd more averse from Peace than ever, and more warm against the Romans. As to their Emperors, the necessity of their Affairs, and the need they stood in of Assistance from the Latin Princes, made them more inclinable, at least in appearance, to an Union. ⁶ About the Year 1339, Andronicus the Younger sent Barlaam with a Nobleman to Philip de Valois King of France, and to Robert King of Sicily, to ask Assistance of them; and because he could not hope to obtain it, but by uniting with the Church of Rome, he charged them with that Negotiation. Those two Envoys went to wait on the Pope Benedict XII. with Letters of Recommendation from those Kings. Barlaam proposed to the Pope, in presence of the College of Cardinals, to assemble a general Council, in which the Question about the Procession of the Holy Ghost should be debated, and an Agreement upon that Point should be endeavour'd. ⁷ The Pope answer'd, that the Procession of the Holy Ghost from the Father and the Son was already decided; that it was

¹ Id. ib. n. 8, &c. 12.² Id l. 3. n. 12.³ Id. l. 4. n. 1.⁴ Chalcon. l. 7. n. 11. &c. l. 8. n. 1. & seq.⁵ Ab. int. Bar-

laam. ap. Rainald. an. 1339. n. 19.

⁶ Ib. n. 25.

not capable of any farther Discussion or Debate; that the only means of an Union was, for the Patriarchs to send Deputies with full Power to confer with Persons appointed by the Pope, not to dispute, but to be instructed in the Truth. ^PBarlaam proposed to make the Union, by leaving both to think what they pleas'd about that Question; in the mean time, to oblige the Greeks to grant to the Church of *Rome* the Honours which the antient Patriarchs had granted to it, and which were decided by the Canons of the Holy Fathers, and the Laws of Emperors; and that the *Latins*, on the other hand, should allow the Church and Empire of *Constantinople* the Rights which they possessed by antient Custom, according to the Laws and Canons. ^qThe Pope rejected this Proposal, and Barlaam remonstrated that it was not possible to send Deputies from the Patriarchs of the *East*: Thus this Project was fruitless.

The Greek Emperors several times endeavour'd to renew this Negotiation. After the Death of *Andronicus*, the Empress, in order to fortify herself against *Cantacuzenus*, promised the Pope, that if she got the better of her Enemisies, she would embrace the Doctrine and Ceremonies of the Church of *Rome*. ^rThe Pope prais'd her Design, exhorted her to persist in it, and promised her Assistance. Some time after *Cantacuzenus* sent Ambassadors to *Clement VI.* to propose an Union, and to ask Assistance of him. The Pope received them favourably, and sent two Bishops along with them into the *East*, to treat of the Union. They agreed with the Emperor, that a Pope should assemble a Council, that he should inform the Emperor of the Time and Place, and that the Emperor should convoke the Patriarchs, that so they might send their Deputies. ^sThe Pope accepted this Proposal; but he wrote to the Emperor that he could not execute it soon, because of the War in *Italy*. *Cantacuzenus* return'd him Thanks for his good Inclinations, and pray'd him to do his utmost to get a Council assembled;

^P Ib. n. 29. ^q Ib. n. 30. ^r Cantacuz. l. 4. c. 9. Rainald.
an. 1348. n. 25, 26. & an. 1350. n. 30, 31.

^s Id. n. 32. but

'but that Pope died, and no further mention was made of it, 'till the Emperor *John Paleologus* finding himself press'd on all sides by the *Turks*, took a Journey to *Italy* in 1369, to demand the Assistance of the Christian Princes of *Europe*. He was well receiv'd, went to *Rome*, where Pope *Urban V.* came to see him. *Paleologus*, in order to be receiv'd into Communion, sign'd a Confession of Faith, in which he acknowledged the Procession of the Holy Ghost from the Father and the Son, the Fire of Purgatory, Prayers for the Dead, the Vision of purify'd Souls before the Day of Judgment, the Seven Sacraments, the Validity of the Sacrifice of the Eucharist offered with Unleavened Bread, the Transmutation of the Bread and Wine into the Body and Blood of Jesus Christ, the Validity of second, third and fourth Marriages, and the Primacy of the Church of *Rome* over all the Catholick Churches, with most ample Clauses. Notwithstanding this Act of Submission, *John Paleologus* did not obtain much Assistance from the *West*. ^u He was seiz'd at *Venice*, and the Union which he had sign'd did not take any further Place in *Greece* than if it had never been heard of. * His Son *Manuel* went to the *West* in vain to ask Assistance against *Bajacet*, who had laid Siege to *Constantinople*. He could obtain none but a very weak one from the King of *France*; so that not only he did not embrace the Opinions of the *Latins*, but even wrote against them, about the Procession of the Holy Ghost.

^y The Greeks did not yet intirely agree among themselves. They had a Dispute in the beginning of this Century, which was urged with much Warmth on both sides. The Heads of the two Parties were *Barlaam* and *Palamas*. ^z The former was a learn'd and subtle Monk of *Calabria*, who coming to *Constantinople*, and being supported by the Authority of the Emperor *Andronicus* the Younger, engaged the *Hesicasts* or *Quietist* Monks, wrote against their manner of Praying, and accused them of renewing the Errors of the

^t *Urban. V. vit. ap. Balnz. t. 1. p. 338.*

^u *Chalon. l. 1. n. 12.*

^x *Id. l. 21. n. 8, & II. Phranz. l. 1. c. 20.*
Ecl. Orient. & Occident. l. 2. c. 17.

^y *Allat. de Conf.*
^z *Cantacuz. l. 2. c. 39. cum Pontan. not.*

Euchites or *Messalianians*, giving them the Name of *Umphalophytes*, or *Umbilicani*, because one of their Maxims was to have their Eyes fastened upon the middle of their Belly, as the Place where the Faculties of the Soul had their Abode; and believing that while they were in that Posture they saw a Light altogether Divine, which they said was the Light which appear'd upon Mount *Tabor*. They maintain'd that this Light was uncreated and incorruptible, although it was not the Essence of God. They said the same of all the Representations under which God had made his Glory appear to Men; and pretended that the Saints and Angels did not see the Divine Essence, but that uncreated Light which they call'd the Operation of God, distinct, according to them, from his Essence, and at the same time increated, eternal and incorruptible, to which we might also give the Name of Divinity.

^a *Barlaam* accused *Palamas*, and the other Monks who held those Opinions, to the Emperor and the Patriarch of *Constantinople*. There was a Council assembled in that City in 1342. There they handled chiefly two of the Points which we have mention'd, touching Prayer, and the Light of Mount *Tabor*. ^b The Opinion of *Barlaam*, who maintain'd, that if this Light was increated and incorruptible, it was the Essence of God, was rejected. ^c Some time after, another Monk call'd *Gregorius Acyndinus*, who maintain'd that that Light was created and finite, was summon'd to a second Council held at *Constantinople* after the Death of *Andronicus*, in Presence of *John Cantacuzenus*, and was there condemn'd with *Barlaam*. ^d The *Palamites*, flush'd with this Victory, set about dogmatizing more than ever, and carrying their Principles too far, separated Husbands from their Wives, gave the Monkish Tonsure, and rais'd new Troubles. The Patriarch, after having admonish'd them, resolv'd to banish them the City, sent the most mutinous of them into Exile, required a Confession of Faith from the Ecclesiasticks, summon'd *Palamas*, and *Iudoras* elect Bi-

^a *Niceph. Greg.*

^b *Cantacuz. l. 2. c. 40. To 11. Conc. p. 872.*

^c *Cantacuz. l. 4. c. 3, & 4.*

^d *V. Johan. CP. Patr. edit. Synod.*

ap. Allat. sup.

shop of *Monembosis*, to give an Account of their Conduct and Doctrine. They were both condemned in this third Council. *Palamas* got Absolution some time after in a Synod. *Isidore* was made Patriarch of *Constantinople*, and *Palamas* Archbishop of *Theffalonica*. Both of them were deposed in a fourth Council of *Constantinople*; nevertheless *Isidore* continued in Possession of the Patriarchal See of *Constantinople*; ^c and *Calixtus*, who succeeded him, call'd a fifth Council in that City, in which the Doctrine of *Palamas* was approv'd, and that of *Barlaam* and *Acyndinus* condemn'd. *Barlaam* retir'd into the *West*, join'd with the *Latins*, and was made Bishop of *Gieraci* in *Calabria*.

C H A P. VII.

Of the Councils held in the fourteenth Century.

THERE was no Century in which were held more Provincial Councils in *France*, *Spain* and *England*, than in this; but most of them only made particular Canons, or renewed old ones; so that it seems needless to give an Account of them. ^f I shall only mention then the Council held at *Vienna* in 1311, which bears the Name of General. It was call'd, as I said before, by *Clement V.* in order to judge what concern'd the *Templars*, according to the Bull of the 13th of *August* 1307, which fix'd the opening of it to the 1st of *October* 1309. It was prorogu'd by another Bull to the 1st of *October* 1311. ^g The first Session was held the 16th of *October*; near three hundred Bishops assisted at it; ^h the second was held the 22^d of *May* 1312. In this Council the Extinction of the Order of the *Templars* was resolv'd upon, and the Bull for it was publish'd. The Me-

^e *Cantacuz.* l. 2. c. 40.

^f *Act. Conc. Vien.* t. II. *Conc.* p. 1539.

^g *Rainald.* an. 1310. n. 41.

^h *Baluz.* t. I. hist. P. p. Ave. ion.

p. 58.

mory of Boniface VIII. was defended, notwithstanding the Instances of the King of France. They likewise spoke of a *Crusade*, which was here resolved upon. They condemn'd the *Beguards* and *Beguins*, whose Errors had been proscrib'd, and during this Council the Pope made divers Constitutions, which are in the five Books of *Clementines*, publish'd by John XXII, and inserted in the Body of the Canon Law; but some of those Constitutions had been made before this Council, and others after; and of those which were made in the time of this Council, none but such as regard Faith, the Regulations touching the Privileges of Mendicants, the Study of the Languages in the Universities, and the Condemnation of the *Beguards* and *Beguins*, take any Notice that they were approved.



C H A P. VIII.

The History of the Errors publish'd and condemn'd in the fourteenth Century.

THOUGH no great Body of Heresy was formed in this Century, yet divers Sects sprung up, and several Errors were advanc'd. I have already spoken of the *Beguards* and *Beguins*, whose Sect did also bear the Name of *Brothers*, *Bisoches*, *Spiritual Brothers*, &c. ¹ Although there was some Difference among this People, yet they had all come from the Order of the *Minims*, and had very near all the same Principles and the same Conduct. Those who gave Rise to that Sect, were two Religious of the Order of the *Minims*, *Peter Macerata*, and *Peter Forosempronio*, who obtain'd from Pope *Celestin V.* who was a Lover of Retirement, Permission to live like Hermits, and to practise the Rule of St. *Francis*, according to the Letter. Many follow'd them, and in *Apulia* there was formed a Sect of

¹ V. *Dn Cange Glossar. verb. Bisochi. Rainald. an. 1294. n. 26.*
volun-

voluntary Monks, who were Vagabonds and idle Fellows without Rule, without Superiors, liv'd as they listed, and made all their Perfection to consist in an apparent Poverty. * Pope Boniface VIII. having condemn'd them, ordered the Inquisitors to proceed against them as against Heretics. They retir'd into Sicily, and began to declaim against the Prelates and the Church.

¹ About the same time Peter Renés John Olive of Serignan, a *Minim* of the Province of Beziers, wrote a Commentary upon the Apocalypse, which the Rebel Monks found very proper to authorize their Errors; for the Author treats the Church of *Rome* as *Babylon*. He promises a new Church much more perfect than that of Jesus Christ had been hitherto. He boasts of the Rule of St. *Francis* as the Evangelical Rule observed by Jesus Christ and his Apostles: He foretels the Extinction of the carnal Church or *Babylon*, and the Exaltation of a new Church under the Auspices of St. *Francis*. This Book having been carried into *Italy* by a *Minim* call'd *Bodicis*, was received as a fifth Gospel by the Brothers of *Beguards*. Upon the Foundation of that Prediction some even endeavour'd to elect a Pope of that new Church. ^m They made a particular General, and new Monasteries, took a strait and narrow Habit, and continu'd to declaim against the *Romish* Church, and obstinately to maintain the Errors they had drawn out of *Peter Olive's* Book. They added to it, that the Sacraments of the Church were useless, because those who administred them had no longer any Jurisdiction or Authority.

ⁿ This was not the only Difference among the *Minims*; they had been long divided about the Form of their Habits. Some were for wearing a Cowl, and a strait short Garment made of coarse Stuff, and took the Name of *Spiritual Brothers*. Others, who were called the *Conventual Brothers*, wore those Habits wide, longer, and of a finer Stuff. The Popes endeavour'd to regulate the Differences of those Religious. *Nicolas IV.* and *Clement V.* made Bulls upon that Occasion,

* *Id. an. 1297. n. 55.*

& 1282. n. 1.

^o *S. Anton. part. 3. tit. 24. Vading. ann. min. an. 1310, 1318.*

¹ *Vading. ann. minor. an. 1278. n. 28,*

^m *Rainald. supp. & an. 1318. n. 45.*

and enjoined them to wear such Habits as their Superiors should prescribe to them; but the *Spiritual Brothers*, fond of their Practice, would not agree to this, separated themselves from the Community, made a Body apart, and canton'd themselves in *Languedoc*, where the Convents of *Beziers*, *Narbonne*, and some other Cities, were made up of those *Spiritual Brothers*. ^o*John XXII.* having summon'd them, condemn'd them by his Bull *Quorundam*, by which he gave Power to the General and the Superiors, to regulate the Shape and Quality of their Habits, and declar'd that the *Minims* might have Granaries and Cellars to keep their Corn and Wine, if their Superiors thought fit. The *Spiritual Brothers* refusing to acquiesce in that Judgment, the Pope gave order to the Inquisitors to proceed against them. Four of them were condemn'd as Hereticks, deliver'd over to the Secular Arm, and banish'd to *Marseille*. The others being irritated at that Rigour, let themselves loose with more Violence against the Pope than ever, and publish'd that he was Antichrist; that the Church of *Rome* was the Synagogue of Satan; that *John XXII.* ought no longer to be obey'd, or look'd upon as Pope. ^p*Bernard Deliciosi*, who was their Deputy at *Avignon*, was also condemn'd to very severe Punishments. Some time after there also arose another Dispute about the *Minims*, who maintain'd that according to their Rule they had only the simple Use of the things which they enjoy'd, and that the Property and Domain thereof belong'd to the Holy See. *Gregory IX.* *Innocent IV.* *Nicolas III.* *Martin IV.* and *Nicolas IV.* favour'd this Pretension; but *John XXII.* did not think fit to charge himself with that useless Domain, and considering that the Property of things that are consumed by use, is not distinct from the use it self, did, in 1322, publish two Decretals^q, by which he condemns the Pretension of the *Minims*, even as Heretical, inasmuch as they affirm'd, that neither Jesus Christ nor his Apostles had a Property in those things which they used. ^r*Lewis of Bavaria* stood up for the *Minims*.

^o *Rainald.* an. 1318. n. 55, &c seq.
to. 1. p. 116, 691.
1324. n. 28, 29, &c.

^q *Rainald.* an. 1322. n. 69.

^p *Baluz.* Pap. Aven.

^r *Id.* an.
against

against *John XXII.* who condemned the Books and Doctrine of *Peter Olive*, which I have mention'd.

^f Several of those *Minims*, distracted with *John Olive's* Notions, retired to *Germany*, where they enjoyed Quiet under the Protection of *Lewis of Bavaria*. There they join'd the *Beguards* and *Beguins*; ^g these were a Sect of Men and Women who wore a grey Habit, made Profession of living a religious Life, without being shut up in Monasteries, or subject to Superiors: They fancied they were arriv'd at the State of Perfection in this Life; they declaim'd against the Pope and Church, and had no regard for the Sacraments, or the doing of good Works ^h. 'Tis said this Sect was set up by *Gerardo Segarelli of Parma* ^w, who after having given away all he had, went a begging, and had gathered a Troop of People to him, whom he taught that the Kingdom of the Son being at an End at the Day of *Pentecost*, that of the Holy Ghost, which was a Reign of Love and Charity, did succeed it; and that in this last all things should be common, and even Women themselves. ^x *Dulcinius Novara*, Disciple of *Segarelli*, enlarg'd that Sect, and in order to render it more considerable, taught that the *Romish* Church, its Prelates and Ministers, had lost all their Authority, and that it had come to their Sect. This *Dulcinius* having drawn a great many People after him, was attacked by the Troops of the Bishop of *Vercel*, taken and burnt at that City at 1308. At the same time one *Ferrard of Pontgeloup* of *Ferrara* was accused of renewing the Abominations of the old *Gnosticks*, maintain'd it was not lawful for Christians to exercise Magistracy. 'Tis said the Disciples of both form'd the Sect of the *Beguards* and *Beguins*; but 'tis more likely that it was form'd by divers Persons, Men and Women, whereof some through an indiscreet Zeal, and others out of a Spirit of Licentiousness, had a mind to live in a peculiar and singular manner, and in appearance imitated the Poverty of the Religious Mendicants, without being tied to obey a Superior, or to the Practice of any particular

^f *Id. an. 1328. n. 62.*

^t *Emeric. Dir. p. 182.*

^g *Clement. ad nostr. 3. de heret.*

^w *Pagn. Dir. Inquisit. p. 271.*

^x *Baluz. t. 1. Pap. Aven. p. 26, 66, & 603.*

Rule. They soon fell into Disorder, shook off the Yoke of Obedience, fell a declaiming against the Prelates, and receiv'd into their Society all Malecontents and Rebels against the Church.

^y Several others taught the like Errors in France and Germany. In the beginning of the Century *Arnold of Villanova*, a *Catalan*, was condemn'd at *Paris* in 1317, for having advanc'd several Propositions against the Authority of the Church, the Sacraments, the Clergy, and the Monks.

^z In Germany, *Gauthier Lollard* was Author of a Sect of People call'd *Lollards*, who despised the Sacraments of the Church, laugh'd at their Ceremonies, did not observe the appointed Fasts, and rejected the Invocation of Saints. ^a One *Cecus an Astrologer* was condemn'd to be burnt at *Boulogne* in 1327, because he affirm'd that the Influences of the Stars imposed an absolute Necessity upon the Will, and that Jesus Christ had not been poor and miserable, if the Constellation under which he was born had not necessarily produced that Effect. ^b A German Divine of the Order of the *Dominicans*, call'd *Eckard*, though an able Man, advanced several erroneous or dangerous Propositions, particularly against the Necessity of Good Works. Those Propositions were condemn'd by *John XXII.* in 1325. ^c *Marfilius of Padua*, and *John of Fanda*, by oppoſing the false Pretensions of the Popes over the Temporals of Kings, fell into an opposite Extreme, by giving Princes too much, and attributing to them an Ecclesiastical Jurisdiction which belongs to the Church.

^d *John XXII.* who had condemned the Errors of others, fell into a particular Error himself, by advancing in his Sermons, That the Souls of the Righteous should not enjoy the Beatifick Vision till after the Day of Judgment. King *Philip of Valois* caused the Doctors of Divinity of the Faculty of *Paris* to be assembled at *Vincennes*, where they concluded against the Pope's Opinion. Upon this Advice, the King wrote to the Pope, to revoke what he had ad-

^y *Emeric. Direct.* p. 265.

^z *Trithem. Chron. Hirſ. an. 1315. & 1322.*

^a *Villan. l. 10. c. 41.*

^b *Rainald. an. 1329. n. 70, 71.*

^c *Rainald. an. 1327. n. 25, 26.*

^d *Id. an. 1331. n. 43, 44.*

vanced.

vanced. ^c The Pope proposed to the University of *Paris*, to suffer both Opinions; but the Faculty would not consent to it, and at the point of Death the Pope retracted, as is pretended. *Benedict XII.* his Successor, made a Constitution in 1355, by which he determines against the Opinion of his Predecessor, and declares, That the Souls of the Saints enjoy the Beatifick Vision immediately after Death.

^d The Faculty of Divines at *Paris*, who were Enemies to all Errors, condemn'd several which some of their own Members had advanced: They were obliged to retract them.

^e In *England*, *Simon of Langhara* did in 1367 censure thirty erroneous Propositions, particularly against the Necessity of Baptism in order to be saved. It was about the end of this Century, that *Wickliff* began to teach his Errors; but I shall defer speaking of that Heresiarch till the following Century.

^f I shall only add, that there was about the End of this Century a Sect of People, call'd *Turlupins* or *Buffoons*, in *Provence* and *Dauphiny*, who joined abominable Practices of the Principles to the *Beguards*. ^g Several of them were burnt at *Paris* and elsewhere; and *Gregory XI.* exhorted *Amadeus Duke of Savoy* to assist the Inquisitors to extirpate them.



C H A P. IX.

Of the Authors who wrote in this Century.

THIS Century was fruitful in Ecclesiastical Authors. There was a great Number of Divines in the *West*, who follow'd the Scholastick Method of their Predecessors, and who also degenerated; for we must distinguish three Ages of Scholastick Divinity: The first from *Abaelard* to *Albertus Magnus* Master to *St. Thomas*; the second from this

^e *Villain.* l. 10. c. 229. ^f l. 11. c. 19. t. 11. *Conc.* p. 1629.

^g *Vid. Du Boulay* t. 4.

^h *To. 11. Conc.* p. 234.

ⁱ *Rainald.* an. 1373. n. 19, &c.

^j *Rob. Gaguin.* l. 9. hist.

last to *Durand of St. Pourcain*, who died in 1333; and the third from *Durand* to *Gabriel Biel*, who dy'd in 1495. In the first Age, the Scholastick Way was not reduc'd to an Art, nor did People think themselves obliged to follow the Philosophy of *Aristotle*, according to the Method of the *Averroists*. In the second, *Albertus Magnus* of the Order of the *Dominicans*, *Alexander Hales* of the Order of the *Minims*, and after them St. *Thomas* and *Scotus*, were the Heads of two Scholastick Sects, which divided all the Schools. However, some made a third Party, by following a new Method: These were call'd *Nominals*, as the first were call'd *Thomists*, and the second *Scotists*. *Ockam* was one of the principal Heads of this Party. *Raimundus Lullius* would needs invent a new Way of Reasoning; but it was so obscure, so extraordinary, and so full of Difficulties, that he had but few Followers. *Durand of St. Pourcain*, Bishop of *Meaux*, was the first who took from both what he thought proper, without tying himself down to the Principles of either, and advanced many new Opinions. After him the Divines took more Liberty, and made particular Systems.

It will now be proper to relate the principal Circumstances of the Lives of those Chiefs of the Scholastick Method. I have already spoken of *Albertus Magnus*, *Alexander Hales*, and St. *Thomas*; I shall now give an Account of the Life of the rest in a few Words. * *Scotus* was call'd *John Duns*. He was call'd *Scotus*, because he was a *Scotsman*, tho' some have thought him an *Englishman*, and others an *Irishman*. He was surnamed *Doctor Subtilis*. He came to *France* in the beginning of the fourteenth Century, took his Degrees at *Paris*, and taught in that City. He taught the immaculate Conception of the Virgin, as the Opinion which to him seem'd the most probable. From *Paris* he went to *Boulogne*, where he died soon after of the Failing-sickness, or the Apoplexy, on the 8th of November 1303, aged 43 Years, according to some, and only 34 according to others. According to the Custom of that time, he wrote many Philosophical and Scholaistical Books, in which he valu'd him-

* *Vading. de Script. ordin. min. p. 203.*

self upon maintaining Principles contrary to those of St. Thomas. Those Opinions were embraced by his Order, and from thence arose the Emulation between the *Dominicans* and the *Cordeliers*, of which the one Order said they were of the School of St. *Thomas*, and the other of that of *Scotus*.

¹ *William Ockam*, who was born in a Village of that Name, in the County of *Surrey* in *England*, distinguished himself from the rest, made himself the Head of the Sect of the Scholasticks called *Nominalists*, and had the Title of *Singular Doctor*. He flourished in the University of *Paris* in the beginning of this Century, and wrote a Book concerning the Power of the Church and of the State, to defend *Philip the Fair* against *Boniface VIII*. He afterwards embraced those of his Order, who maintained that Jesus Christ and his Apostles had nothing either in property or in common, and was one of the grand Adversaries of *John XXII*, who condemn'd him to keep Silence, upon Pain of being anathematiz'd. Afterwards he declar'd openly for the Emperor *Lewis of Bavaria*, and for the Anti-Pope *Peter of Corbario*, and wrote against *John XXII*, who excommunicated him in 1330. Then he left *France*, and went to *Lewis of Bavaria*, who received him very kindly. He ended his Days at the Court of that Prince, and died at *Munick* in 1347. ² The famous *Raimundus Lullius*, descended of an illustrious Family in *Catalonia*, was born in the Island of *Majorca* in 1236. When he enter'd into his fortieth Year he went into the Order of the *Minims*. Twas then he began to study with so much Application, that in a short time he made great Progresses in the Oriental Tongues, and in the Sciences. He afterwards invented a new Method of Reasoning, and did all he could to have Leave to teach it at *Rome*; but not being able to attain it of Pope *Honorius IV*. he resolved to execute the Design he had so long formed of endeavouring the Conversion of the *Mahometans*. Having gone to *Tunis* with that Intention, he had a Conference with the *Saracens*, in which he run the risque of his Life, and escaped only upon Condition he would go out of *Africk*. ³ He came then

¹ *Id. ib. p. 155.*

² *Vading. an. 1290.*

³ *Vading. ann. min. an. 1273, 1287, 1315.*

to *Naples*, where he taught his Method till the Year 1290; then he went once more to *Rome*, to obtain Leave of the Pope to teach it in that City; but *Boniface VIII.* who was then in the Holy See, refused it him. From thence he went to *Genoa*, where he wrote several Books; and after having taken a Trip to *Majorca*, he came to *Paris*, where he taught his Art, then return'd to *Majorca* again, where he had frequent Disputes with the *Saracens*, *Jacobites* and *Nestorians*. After this he returned to *Genoa* and *Paris*, to confirm his Disciples in his Doctrine; and ask'd Leave of Pope *Clement V.* to teach it at *Rome*. This Permission having been again refused him, he went into *Africa*, where he was put in Prison; and having been delivered at the Request of the *Genoese*, he arriv'd at *Pisa*, after having lost all his Books by a Shipwreck. Then he set about preaching up the Holy War; and after having picked up some Money in *Italy*, he came to wait on *Clement V.* at *Avignon*; but not being well receiv'd by him, he return'd to *Paris*, where he taught till the Council of *Vienna*, at which he assisted. The rest of his Life is fabulous. They say, that after having travell'd in *France*, *Spain* and *England*, where he practis'd Chymistry, he return'd to *Majorca*, from whence he went over to *Africa*, where he was imprison'd by the *Saracens*, and so ill treated by them, that he died of his Wounds in the *Genoese* Ship which was carrying him home on the 29th of June 1315. We have several of his Works. He had found out the Secret of making a Jargon proper to discourse of every thing, without learning any thing in particular, by a Method which he invented, in ranging certain general Terms under different Classes. ° *Durand of St. Pourcain*, a Village in the Diocese of *Clermont* in *Auvergne*, surnamed the most resolving Doctor, of the Order of the Preaching Brothers, flourish'd in the University of *Paris* from 1313 to 1318, in which Year he was named by the Pope Bishop of *Puy or Annecy*, from whence he was transferr'd in 1326 to the Bishoprick of *Meaux*, which he govern'd to the Year 1333, in which they place his Death.

There were also other Divines; some of the most famous of them are those who follow. Of the Order of St. *Augustin's Hermits*, we have *Giles of Rome*, Scholar to St. *Thomas Aquinas*, who was made Preceptor to *Philip the Fair*, elected General of his Order in 1292, made Archbishop of *Bourges* in 1294, and died in 1316. He was surnamed *the Doctor who had a good Foundation*, and wrote several Books of Philosophy, Divinity and Law. He followed the Principles of St. *Thomas* in every thing. ^P *Peter Aurreolus a Minimis*, Native of *Verberie* upon the *Oise*, who after having taught Divinity in *Paris*, was raised to the Archbishoprick of *Aix* in 1321, surnam'd *the eloquent Doctor*, because he not only acquir'd Reputation by his Theological Discourses, but also by his Sermons and Moral Instructions. ^q *Augustin Triumphus of Ancona*, of the Order of the *Augustin Hermits*, who wrote the *Milleloquium* of St. *Augustin*, and his Scholar *Bartholomew of Urbis* of the Order of the Preaching Brothers, who finish'd the *Milleloquium* of St. *Augustin*, and wrote the *Milleloquium* of St. *Ambrose*. *Albert of Padua an Augustin*, Scholar to *Giles of Rome*, Doctor in *Paris*, dy'd in that City in 1323 or 1324, famous for his Writings in Theology, and for his Sermons. ^r *Francis Mairon of Digne in Provence*, of the Order of the *Minims*, Scholar of *Scotus*, (who was the first that introduc'd by his Example the *Act* of the *Sorbonne*, by which one maintains an Argument from Morning to Night without Interruption in the Schools of the *Sorbonne*, by one only Respondent without a President) received Doctor of *Paris* in 1323, and died at *Plaisance* in 1325, who wrote Commentaries upon the Sentences, and several other Philosophical and Theological Works. *Robert Holcot an Englishman* of the Order of the Preaching Brothers, who flourished in the University of *Oxford* to the Year 1349, when he dy'd of the Plague. ^s *Thomas Bradwardin an Englishman* of the Order of the *Minims*, Chancellor of the University of *Oxford*, Confessor to *Edward III.* and at last consecrated Archbishop of *Canterbury*, and died without ta-

^P *Vading. de Script. Ord. Min. p. 270.*

Ord. Eremit. S. Aug. sup. p. 133.

^q *Joseph. Pamphil. Chron. Vading. de Script. p. 124.*

^r *Altanus.*

king Possession of his Archbischoprick; he was called *the profound Doctor*, and wrote an excellent Book *De Causa Dei*, against *Pelagius*, and concerning the Power of Causes, in which he strongly maintains the Principles of St. *Augustin* and St. *Thomas*, touching the Operation and Power of God over the Actions of Men. ^u*Gregory of Rimini*, of the Order of the *Augustins*, elected their General in 1357, and died in 1358, who has left two Commentaries upon the first and second Books of Sentences. I could add several others, but I think it enough to have mentioned the most celebrated.

The Study of the Canon Law was more cultivated in this than in the preceding Century. Abundance of ingenious Men apply'd themselves to it, and made great Progresses in it. Altho' the Decretals of Popes had been received for Law, yet People now began to examine them more narrowly, and to compare them with the Common Law. The Questions about the Ecclesiastical and Civil Powers, which were debated in this Century between the Popes and the Emperors, gave Occasion to enter into the bottom of those Matters; and at that time there were very good and very learned Treatises wrote upon that Subject. *Denis of Muggello*, who flourished in the beginning of the Century, (for he died in 1303) and Cardinal *Francis Zabarella* Archbishop of *Florence* about the end of it, are among the most famous Canonists. The latter affisted at the Council of *Constance*, and died not till the Year 1407. ^xAmong the Lawyers who maintain'd the Right of Princes in this Century, the most famous were *William Ockam*, whom I have mention'd already, *Marsilius of Padua*, *John of Fland*, *Raoul of Prelles*, *Philip of Meziers*, *Johannes Parisiensis*, a Doctor of *Paris*, who wrote a Treatise concerning the Royal and Pontifical Power, and had particular Sentiments about Transubstantiation, which he did not really believe; ^y*Peter de Cugniers*, who in 1329 had a Conference with *Nicholas Bertrand* Bishop of *Awin*, afterwards Cardinal, and the other Prelates of *France*,

^t*Londin. edit. in an. 1688.* ^u*Joseph. Pamp. Chron. Ord. Eremit. S. Aug. p. 56.* ^x*Nang. Contin. Spic. t. II. p. 617.* ^y*Biblioth. R P. Paris: t. 4. p. 863.*

about the Rights of the Spiritual and Temporal Jurisdiction; *Richard Archbishop of Armagh in Ireland*, who strenuously maintain'd the Rights of the Curates against the Religious Mendicants, both by his Writings, and by Word of Mouth before the Pope in 1357. ^a *Alverez Pelagius of Galicia in Spain*, Doctor of Law in the University of Boulogne, of the Order of the Minims, Apostolical Penitentiary, and afterwards Bishop of Silves in Portugal, who wrote an excellent Treatise about the Discipline of the Church, intituled *de Planctu Ecclesiae*. That of *William Durand*, Nephew to the famous Canonist *Durand of Menda*, about the manner of celebrating a general Council, is not less useful for reforming of Ecclesiastical Discipline. ^b To those Works we may join a Discourse of *Nicolas Oresmus* Preceptor to *Charles V.* which he pronounced in 1363, before *Urban V.* about reforming of Discipline, and against the Vices of the Court of Rome; ^c in fine, *Nicholas Eymericus*, a Native of Girona, of the Order of the Preaching Brothers, who was made Inquisitor General by Pope *Innocent VI.* about the Year 1356, and died 1399, reduc'd into one Body all that relates to the Proceedings against Hereticks, in a Work intituled *The Directory of Inquisitors*.

As to the other Branches of Ecclesiastical Learning, they were not treated of in this Age with equal Care and Extensiveness. The literal Explication of the Scripture was much neglected. However, ^d *Nicolas de Lyra*, born of Jewish Parents in a Town of that Name in Burgundy, who after his Conversion enter'd into the Order of the Dominicans, had publick Lectures in Paris for several Years upon the Holy Scripture, and has left us learned Postils upon all the sacred Books, in which being assisted by the Knowledge of the Hebrew and the Rabbins, which he had acquired while he was a Jew, he very happily expresses the literal Sense of the Holy Scriptures. ^e *Nicolas Oresmus* a Norman, Doctor of the Faculty of Paris, Preceptor to *Charles V.* surnam'd the Wise, translated the Bible into French by Order of that

^a *Vading. de Scrip.* p. 15.

^a *Lannoij. hist. Col. Navarr.* t. 2. p. 458.

^b *Altamur. sup.* p. 142.

^c *Vading. de Scrip.* p. 264.

^d *Lannoij. sup.*

Prince. We have several considerable Summaries upon Cases of Conscience, as that of *William Afteson a Minim*, so call'd, because he was from the City of *Ast*. The Golden Sum of *Monaldus*, that of *Bartholomew of St. Concord*, and several others. Devotion was well and ill handled in this Century; those who carried it to too great Excesses, were *Ubertine of Casal*, and *Michael of Cesena*, both *Minims*, who obstinately maintain'd against *John XXII*. That Mendicants ought to have no Property. St. *Bridget* and St. *Catharine of Siena* establish'd Devotion upon Revelations. *Gerard the Great*, and *John Rusbroeck*, were more reserved in their devotional and mystical Works; though the latter, surnamed *the Divine or Contemplative Doctor*, was rebuk'd by *Gerson*.^a The Truth of Religion was defended by *Victor Porchet de Salvaticis* a *Carthusian*, who only copied *Raimond Martin*, and *Nicolas de Lyra*. General History was handled in diverse Chronicles, and particularly in that of *William de Nangis*, and several other particular Histories were publish'd. In this Century they began to write Commentaries upon the Fathers. *Thomas Jofse*, *Nicolas Trivet*, and *Francis Mairon*, wrote Commentaries upon St. *Augustin's City of God*. In fine, there were hardly more Sermons publish'd in any Age, not to be recited by those who compos'd them, but for the use of others, and to instruct them in the manner of Preaching. *Aristotle's Philosophy* still rul'd in the Schools; but in this Century the *Belles Lettres*, the Study of the Languages and Poetry, began to revive, which were brought to Perfection in the following Century.

The Greek Church was not destitute of Ecclesiastical Writers in this Century. I have already observ'd, that it had Authors who wrote upon the Controversies they had with the *Latins*, and upon the Disputes which arose among themselves. *Barlaam* at first wrote against the *Latins* a Treatise of the Pope's Supremacy, and a Paper about the Procession of the Holy Ghost.^b Afterwards, having chang'd his Mind, he wrote for the *Latins* a Discourse about the Union of the Churches and five Letters.^c *Palamas* wrote a great

^a Petrenus de Script. Carthus.

^b Zonar. edit. de Louv.

^c Canis. t. 6. antiqu. lxx.

deal

deal against *Barlaam*, *Acyndinus*, and their Partizans. ^c The two *Cabasila's* wrote against the *Romish Church*, and about the Liturgy of the *Greeks*. ^d *Maximus Planudes* a Greek Monk sent upon an Embassy to the *Venetians* in 1327, by *Andronicus* the Elder, wrote a Treatise concerning the Procession of the Holy Ghost, against the *Latins*, and translated St. *Augustin's* fifteen Books of the Trinity into *Greek*. ^e *Philotheus Patriarch of Constantinople* wrote a large Treatise upon the Dispute betwixt the *Palamites* and the *Barlaamites*, and several small devotional Pieces. ^f *John Cyparissiotes* wrote a great Book against *Palamas*.

In this Century Church History was much cultivated in *Greece*. ^g *Nicephorus Callistius* a Monk at *Constantinople*, a studious and laborious Man, made a great Collection thereof under the Empire of *Andronicus* the Elder, beginning from the Birth of Jesus Christ, and ending at the Death of the Emperor *Leon*. We have nothing but the eight first Books, which end at the Empire of *Phocas*. *Nicephorus Gregoras* wrote a *Bizantine History*, from the taking of *Constantinople* by the *Latins* to the Death of *Andronicus* the Younger. He wrote likewise against *Palamas*. *Nilus Metropolitan of Rhodes* wrote a compendious History of the Councils; and *Matthew Blastares* a Collection of the Canons. The Greek Emperors were more illustrious for their Writings than their Exploits. *Andronicus* the Elder wrote a Dialogue between a Jew and a Christian, in order to prove the Truth of the Christian Religion. ^h *Theophanes Archbishop of Nice* wrote a considerable Work upon the same Subject. *John Cantacuzenus* wrote a History of the Reigns of the *Andronici* and himself, in his Retirement. *Manuel Paleologus II.* wrote several Moral and Divine Pieces. In fine, we have some *Greeks* of that Time who wrote in favour of the *Latins*; such as *Manuel Calecas*, who refuted the Opinion of the *Greeks* about the Procession of the Holy Ghost, and the Power of the Pope, in four Books, and compos'd some Works against the *Palamites* ⁱ and *Demetrius*

^c *Allat. Dissert. de Niliis, &c alib.*
p. 45. ^f *Ap. Combebis.*

^d *Cave p. 25.*

^e *Id.*

^g *Niceph. Oper.*

^h *Allat. l. 2.*

ⁱ *Biblioth. PP. Ling. t. 26.*

Cydonius, who wrote a Discourse to prove that the Greeks ought to have a good Understanding with the Latins; and Treatises about the Procession of the Holy Ghost, and against the *Palamites* ^k.

C H A P. X.

Ecclesiastical Observations upon the Discipline of the Fourteenth Century.

I HAVE already taken Notice of the principal Disputes that were handled in this Century, as well with relation to Doctrine as to Discipline: From whence it may be perceiv'd ^l, that as the Popes had a mind to establish their Power over the Temporals of Kings, as a Doctrine, they lost what they had usurp'd ^m: That Princes began to contest with Ecclesiasticks the Right whereof they were in Possession, of exercising Temporal Jurisdiction, and taking under their Cognizance several Civil Causes, upon Pretence of Excommunication, Oath and Sin; I shall add, That they had a mind to attack the Immunities of Clergy-men and Ecclesiastical Revenues; ⁿ that those last did strenuously defend their Pretensions; that however they owned some Abuses in their Jurisdiction; that they apply'd some Remedies to them; and notwithstanding all this, they lost by little and little part of their Temporal Jurisdiction. The Residence of the Popes, and of the Court of *Rome* at *Avignon*, whatever People may say of it, did not in the least diminish the Power of the Holy See; on the contrary, the Popes who resided there made themselves Masters of Graces, and enrich'd themselves with the Tenthys they rais'd

^k Arcad. opusc. aur. Greco. Lat. Allat. de Conf. l. 2. c. 18.

^l V. Alvar. Pelag. de planctu. Eccl. l. 1. c. 13. ^m Bertrand. Cardin. contr. Petr. de Cagnier. t. 4. Bibl. PP. Paris. p. 867. ⁿ Id. p. 884. & 899.

upon the Clergy of *France*. The Schism which follow'd troubled the Church, overturn'd the Discipline of Elections and Collations, fill'd the Church with mercenary Pastors, and oblig'd the Contenders to stoop to Meannesses in order to be supported by Princes, to sell Benefices, or give them to their Creatures, and to levy exorbitant Tenth's upon the Clergy. 'Tis hard to say whether the Popes of *Rome* or *Avignon* had Right of their Side; nor was it thought fit to examine that Right, for fear of enlarging the Schism. It was thought proper to oblige both of them to renounce the Pontificate; and at last, when neither of them would do it, *bona fide*, they were both deposed. The Schism diminished nothing of the real Power and Authority which the Sovereign Pontiffs received from Jesus Christ, but it shew'd that they have a Superior Judge upon Earth, which is a General Council. ^o *Boniface VIII.* instituted the Jubilee to all that would come to visit the Churches of St. *Peter* and St. *Paul* in 1300, and once every hundred Years. ^p *Clement VI.* gave the same Privilege every fiftieth Year. ^q *Boniface IX.* was the first who rais'd Annates, i. e. one Year's Revenue of every Bishoprick and Abby, at each Instalment. ^r *John XXII.* had already set the Example, by laying the like Imposition upon Benefices for a Journey to the Holy Land, and by establishing Taxes for the Secretaries who dispatch'd the Provisions of Benefices. The Provincial Councils, and the particular Synods of Bishops were common in this Century. ^s The Bishops came to the Provincial Councils upon receiving an Order from their Metropolitans, whither they also sent Deputies. The Abbots and Deputies from Chapters of Cathedrals were likewise ordered thither. Elections of Bishops and Abbots were yet according to Right and Custom. The Ordinaries provided for most of the other Benefices. There were many of them under Patrons; but those who were presented to Benefices by Patrons were oblig'd to take the Institution from Bishops. The *Commendams* of Abbies became very frequent;

^o *Extrav. comm. de Panit.* c. 1. ^p *Ib. C. Vnigeni.* ^q *Niem.*
^b 2. *de Sch.* c. 7. ^r *Baluz.* t. 1. *vit. Papar. Avenion.* p. 175.
^f *Concil. Vnnr.* t. II. *Conc. can.* 2. 35.

The Reserves of Benefices were also establish'd and abolish'd by different Popes; but the Schism authoriz'd them. The Plurality of Benefices, although forbidden, was pretty commonly practis'd. Excommunications and other Ecclesiastical Censures were made use of to make People pay the Tents, and to maintain the Clergy in their Immunities. ^a The Excommunicated were depriv'd of all Society with other Men all their Lives, and of Ecclesiastical Burial after their Death. ^x The greatest Care of the Prelates in Councils was to regulate the Conduct of Ecclesiasticks. They made several Rules about their Habits and Tonsure. As to their Learning, much was not required of them; ^y they were satisfied if simple Clergymen could read: ^z And as to the Priests who had the Cure of Souls, that they were instructed in the Articles of our Faith, and in the Ceremonies of the Church. They did not allow strange or excommunicated Priests to perform the Functions of their Order. They desired the Priests might say Mass at least once a Month. They made many Rules about the Ecclesiastical Office. The Distributions made to the Canons, who assisted at the Office, were established almost every where. The Church-Wardens and School-Masters were instituted in this Century; and there were many Laws made for preserving the Revenues of the Church. They renew'd the Laws which oblige the Faithful to come to Mass of the Parish every *Sunday*; and many indulgences were granted. The Practice of reciting the Angelical Salutation in the Evening was approv'd in several Councils. The Ecclesiasticks were obliged to Fast on *Saturdays*, but not the Laicks.

Thus much may suffice concerning the Secular Clergy; I shall now add something concerning the Regular Clergy. The number of the Religious Mendicants continued to multiply a great deal in this Century; but they degenerated from their antient Simplicity and Regularity. ^a And whereas several quitted their Order, and seculariz'd themselves in

^a Conc. Raven. III. can. 19.
can. 24.

^x Ib. can. 12, 13.

^z Conc. Palent. can. 2,

^b Conc. Vaur. can. 132. Andeg.
y Conc. Vaur. can. 20.

^c Conc. Vaur. can. 74.

order to get Benefices, the Religious who left their Order were declared incapable of possessing any. The Monks were forbid to receive the Religious before the Age of Fifteen, or to cause them to make their Confession before a Year's Probation. It was forbid to exact any thing for Entry into a Monastick state. * Nuns were enjoin'd to keep their Vow, under severe Penalties. Several Regulations were made for reforming of antient Monks who began to live disorderly, and they enjoined to hold frequent Chapters in order to keep up Discipline.

The Differences between the Mendicants and the Curates, about Confession and Preaching, continued in this Century.

^c In the Council of Vienna, Clement V. renew'd Boniface's Decretal, by which the Religious Orders are allowed to preach in their own Churches without the Consent of the Curates, but not in the Parishes; and as to Confessors, That the Provincials shall present to the Bishops some of their Religious Orders, in order to have their Approbation of them; that the Bishops may reject some of them, but may not absolutely deny the liberty of Confession to the Religious Orders. ^d As to the Sacraments of the Eucharist, Extreme Unction, and Marriage, they are forbid to administer them. ^e There were certain Divines who continued to maintain that the Faithful were obliged to confess to their Curate at Easter, and that Confessions made to the Religious Orders at that time were null. ^f Richard Archbishop of Armagh, as I have already said, maintained this before Pope Innocent VI. The Main of the Affair remained undecided, but the Provision was adjudged to the Religious Orders. ^g Nevertheless several explain'd the Canon *Omnis utriusque Sexus* of the Curate, and excepted none from the Obligation of confessing to their own Curate at Easter, but the Priests only.

Notwithstanding the Prohibition of the Lateran Council, some new Societies were established in this Century; but in order to satisfy the Injunction of the Council, they took

^b Raven. III. can. 11. & ^g canon. 23.
utriusque Sexus.

^d De Ex. eff. Privileg.

^c Launoi i. can. utriusque Sexus.

^e Launoi ut sup.

^f Ap. Rainald. an. 1358. n. 6.

^g Richard. Armach. opusci.

approv'd

approv'd Rules, and commonly chose that of St. *Augustin*, which was the most general, to which they join'd particular Constitutions.

The chief of these Societies were these: ^b *Gerardus Magnus* of *Deventer* instituted in that City a Congregation of Regular Canons, whom he call'd *the Brothers of common Life*, because they brought to the Community all they possest'd, without liberty to take it back again, in case they had a mind to quit it. They labour'd at writing of Books, and instructing the Youth in the Principles of Religion. ⁱ The *Jesuits* were establish'd at *Siena* by *John Colombanus*, and were so call'd, because they had the Name of *Jesus* often in their Mouth. They liv'd according to the Rule of St. *Augustin*. *Urban V.* approv'd their Congregation in 1367. *St. Bridget* ^k instituted the Order of St. *Saviour* in 1360, under the same Rule of St. *Augustin*, which was confirm'd by the same Pope. ^j The Order of the *Hieromonites* was establish'd in *Castile* by *Peter Guadaffinaria*. ^m *Gregory XI.* confirm'd their Constitutions, and order'd them to follow the Rule of St. *Augustin*. He gave the same Rule to the Order of St. *Ambrose*, which he approv'd. There were also several Military Orders instituted in this Century; ⁿ such as the Order of *Christ* establish'd in *Portugal* under the Pontificate of *John XXII*; that of *Alcantara* in *Castile*, which depends upon the former; not to speak of the *Knights of the Star* establish'd by *John King of France*, ^o and the *Knights of the Garter* by *Edward III. King of England*, which were very different from the Military Orders.

^b V. ejus vit. per Thom. à Kempis.

¹ Onuphr. in chron.

^k Ap. S. 8. Oct.

^l Spond. ad. an. 1370.

^m Id. ad. an.

1373. II.

^a

ⁿ Baluz. t. I. Pap. Avenion. p. 159.

& 741.

^o Walsing. hic.



THE

HISTORY OF THE Fifteenth Century.

CHAP. I.

A Continuation of the History of the Schism of the Popes to the Council of Constance. The Councils held at Pisa, Perpignan and Udina, in order to extinguish it.

THE History of the fifteenth Century is full of great Events, which deserve a particular Attention. The Continuation of the Schism of the Popes, and the Councils held to extinguish it, is the first Object that offers it self. There were three Councils

Councils call'd in 1408, on account of this Schism; ^a the first at *Perpignan* by the Bull of *Benedict XIII*; ^b the second in the Province of *Aquileia*, by the Bull of *Gregory XII*, on the 2^d of *July*, for the *Whitsunside* of the following Year; ^c the third at *Pisa* by the Cardinals Letters of both sides, assembled at *Leghorn* the 14th of *July*, for the 25th of *March* next Year. ^d *Benedict* was the most diligent, and caus'd his Council to begin on the first of *November*: the Bishops of *Castile*, *Arragon*, and *Navarre*, and some Prelates of *France*, *Gascony* and *Savoy* were present, to the number of a hundred and twenty, without reckoning the four Archbishops, who were honour'd with the Title of *Patriarchs*.

^e When once the Article of the Schism began to be touch'd on, most of the Bishops went from *Perpignan*, and the Council was reduced to the number of eighteen, who own'd *Benedict* for lawful Pope: However, we must add, that they advis'd him to procure the Union of the Church by the way of Renunciation; provided the Intruder would renounce likewise, should die, or be depos'd; and to send Legates to the Cardinals at *Pisa*, with full Power to treat.

^f While these things were doing at *Perpignan*, the Cardinals of both Colleges thought seriously of engaging all Princes to own their Council, and to approve what they should do. They open'd the Council on the 25th of *March* 1409, the Day on which it had been appointed. ^g The Council summon'd *Peter de la Luna* and *Angelo de Corario*, who call'd themselves Popes; but no body appearing for them, they were declar'd Contumacious. The Council pronoune'd, that the united College of Cardinals had Power to call the Council, and that that General Council then assembled could proceed to a definitive Sentence. Then they ordered Obedience to be withdrawn from the two pretended Popes; ^h and in fine, having taken Information of their Conduct, they declar'd they had forfeited the Right they pretended

^a *Ib.* II. *Conc.* 3112.

^b *Ib.* p. 3002.

^c *Ib.* p. 3114.

^d *Ib.* p. 3111. *ex Hieron. Snr.* I. 3. *an.* 1408.
1409. n. 84. ^f *V. eorum Epist. Spicil.* t. 6.
Pisan. p. 3118. ^g *Ag. Conc.*

^h *Rainald.* *an.*

ⁱ *Ag. Conc.*

to have to the Pontificate, and depos'd them by a Definitive Sentence.¹ The two Colleges of Cardinals did then proceed to the Election of a lawful Pope, according to the Ordinance of the Council, and elected *Peter Philaretus* of *Candia*, call'd Cardinal of *Milan*, a *Minim*, who took the Name of *Alexander V.* He presidèd in the following Sessions of the Council of *Pisa*, which ended the seventh of *August*, 1409. This Council was compos'd of twenty two Cardinals, four Patriarchs, twelve Archbishops, sixty seven Bishops in person, eighty five Deputies, a great Number of Abbots, Generals and Procurators of Orders, Deputies of Chapters, and sixty seven Ambassadors from Kings and Sovereign Princes.

^k The Council which *Gregory* held at *Aquileia* or *Udina* was not so numerous; for there was but a small number of Prelates there. It was open'd the Day of the Feast of the Holy Sacrament in 1409. However, *Gregory* caus'd it to be declar'd, that both he and his Predecessors had been canonically elected, and that not only *Peter de la Luna*, and those who had preceded, but likewise *Peter of Candia*, who was newly elected, were Intruders, and had no Right to the Pontificate. ^l He however declar'd that he would renounce the Pontificate, if *Luna* and *Candia* would do the same. He created new Cardinals, as well as *Benedict*. ^m When the Council was ended, *Gregory* not finding himself safe at *Udina*, fled in Disguise to *Abruzzo*, and took up his Residence at *Gaeta*, under the Protection of *Laszlau*, who was Master of *Rome*, and part of *Italy*. That Pope had a very small Court, because he was not acknowledg'd, except in *Apulia*, and some other Provinces of *Italy*. ⁿ *Alexander V.* was own'd for lawful Pope by all Christendom, except those Provinces of *Italy* which were yet subject to *Gregory*; and the Kingdoms of *Arragon*, *Castile*, *Scotland*, and the States of the Count of *Armagnac*, which own'd *Benedict*. ^o *Germany* was divided; for *Robert King of the Romans* oppos'd the owning of *Alexander V.* because in se-

¹ Ses. 19.

² Niem. l. 3. c. 45.

³ Niem. sup. c. 53.

^k AG. Conc. Aquil. p. 3002.

⁴ Ib. c. 49.

⁵ Spord. an. 1409. n. 18.

¹ Theodor.

veral of his Letters he gave the Title of King of the Romans to Wenceslaus King of Bohemia. ^p Balthazar Cossa Cardinal-Deacon who held the Country of Boulogne, and who had caus'd Alexander V. to be elected, soon found means to make himself Master of Rome, to drive the Officers of Ladislaus out of it, and to settle Paulo Ursini in it. Alexander, who was seventy Years of Age when he was made Pope, did not long survive his Election. He died at Bologna the third of May, 1410. Balthazar, who besides his own Credit, had the Recommendation of Lewis Duke of Anjou King of Sicily, was elected Pope a few Days after, and took the Name of John XXIII. ^q He held some Sessions of a Council, and prorogu'd it for three Years. The first Design which John XXIII. form'd, was to dispossess Ladislaus of the Kingdom of Naples. He set an Army on foot, march'd towards Capua, defeated him, and return'd triumphant to Rome; ^r but Ladislaus having escap'd, recover'd his Affairs, made a Treaty with John XXIII. and banish'd Gregory out of his Dominions, who fled to the Borders of Ancona, under the Protection of Charles Malateste, who was the only Person that continued faithful to him. ^s The War was soon rekindled betwixt Ladislaus and John XXIII. The former came with an Army to the Gates of Rome in the Month of May 1413, and meeting with no Resistance, because the Romans hated John XXIII. he entered the City. The Pope retired to Bologna, and from thence went to Lombardy, to confer with Sigismund King of Hungary, elect King of the Romans, about holding of a Council. ^t John XXIII. was acknowledged in France, but he was vigorously oppos'd there in his levying of Money in that Kingdom.

^p Id. c. 52. & in vit. Johan. XXIII. ap. Vonder. Hav. t. 2. p. 336.

^q To. 12. Conc. p. 9, 10. ^r Spond. ad an. 1412. n. 1.
an. 1413. n. 4. ^s Niem. ubi sup. ^t Monstrelet. l. 1.c. 67. 70.

C H A P. II.

*The History of the Council of Constance, and
of the Schism of the Popes, to the Election of
Martin V.*

IT happen'd that instead of two Popes, who divided the Church, there were three after the Council of *Pisa*. To extinguish this Schism, they had recourse to a General Council, which should be acknowledged of all Sides. ^u *John XXIII.* call'd one at *Rome*, in consequence of the Prorogation of that of *Pisa* by his Predecessor; but that City being in the Possession of *Ladislaus*, he agreed with the Emperor *Sigismund*, that that Council should meet at *Constance*, and appointed it the 7th of November 1414. *Ladislaus*, who was preparing to come and besiege *John XXIII.* in *Bologna*, was seiz'd with a Fit of Sicknes, which obliged him to return to *Naples*, where he died, leaving his Kingdom to his Sister *Joan the Second* of that Name, Widow to *William of Austria*. ^v *John XXIII.* being delivered from so formidable an Enemy, departed for *Constance*, and arrived there the 20th of October. He opened the Council the 16th of November, but nothing was done till next Year. ^w *Sigismund* arriv'd at *Constance* on *Christmas-Day* in the Evening, and some time after the Deputies of *Gregory* and *Benedict* came there also. ^x The Deputies of the former offer'd in the Name of their Master to yield; but those of the latter proposed an Interview at *Nice* with the Emperor and the King of *Arragon* in the Month of April. *Lewis of Bavaria*, who was for *Gregory*, declared that *Gregory* and those under his Obedience were ready to embrace the wny of Cession; that it was not owing to them that the Union was not made, and that the Reformation of the Church should not be endeavoured in that Council, provided *John XXIII.* did

^t *Act. Concil. Conft.*

^x *Leffant.* p. 17, & 18.
Hart. t. 2. p. 205, & 494.

^u *Aretin. hist. rer. Ital.* p. 258.

^y *Id.* p. 47, & 62.

^z *Vonder.*

not preside in it. ^a The Fathers of the Council deliberated upon those Propositions before they held any Sessions; most of them were of Opinion, that *John XXIII.* ought to renounce the Pontificate, as well as *Gregory* and *Benedict.* *John* did all he could to hinder the Council from taking that Resolution; but when he saw it was impossible to hinder it, and that the Council was preparing to commence a Process against him, ^b he promised to throw up the Right he had to the Pontificate, provided the other two Pretenders would do as much, and gave an Act of his Offers. The Council demanded of him an absolute Cession, that should not depend upon the Consent of the other two. He gave it in general, in case they would make a Cession, should die, or be deposed; ^c but soon repenting the Promise he had made, he retired to the Castle of *Schaffhouse*, which belong'd to the Duke of *Austria*, who was come to *Constance*, and gave him his Protection, where some Officers and Cardinals did also retire with him.

^d The Council continu'd, and declared in the third Session, which was held the 25th of March 1415, that the Pope's Retreat did not hinder the Council's being lawful; that it could neither be dismiss'd nor transported, but with the Consent of the Prelates; and that no Person should withdraw himself from the Council without their Permission.

^e Some Cardinals, who were returned from *Schaffhouse*, opposed the Continuation of the Council; but no regard was had to their Opposition, and a fourth Session was held on the 30th of March, in which it was declared, ^f that a General Council, representing the whole Church, held its Power immediately from Jesus Christ, and that all Persons, of what State or Dignity soever, yea even the Pope himself, is obliged to obey it in every thing that regards Faith, the Extirpation of Schism, and the General Reformation of the Church in its Members, and in its Head. ^g This Declaration was establish'd by the Suffrages of all Nations; for it had been regulated in this Council, that every Nation should

^a Id. t. 4. p. 38.

^b *Lenfant.* p. 73, 74.

^c Id. p. 83, 84.

^d Id. p. 88. *Conc. Conf.* p. 17.

^e *Lenfant.* p. 27.

^f *Conc.*

Conf. p. 18.

^g *Vend. Hayt.* t. 4. p. 85, 98.

give its Vote. The Council continued, and in the fifth Session confirm'd the Decree made in the fourth. *John XXIII.* was summon'd to come to the Council, or to give a Procuration to renounce the Pontificate. He sent one that was not thought sufficient, and proposed Conditions of his Cession that were not agreed to. The Council perceiving that *John XXIII.* only sought Means to elude the Cession, and refused to come to Council, or give a sufficient Procuration, "begun to proceed against him in the seventh Session, held on the 21st of May, and caus'd him to be summon'd, together with the Cardinals and Officers that attended him. These last obey'd, and *Frederick of Austria* promised to make *John XXIII.* return: But that Promise not having been executed, the Council caused *John* to be summoned again twice, and suspended him from the Government, as well with regard to Spirituals as to Temporals. This Sentence was given in the tenth Session of the Council, which was held the 14th of May. In the following Session, which was held the 25th, several Heads of Accusation were exhibited against *John XXIII.* who being abandoned by the Duke of *Austria*, was brought from *Friburg*, where he had retir'd to the Castle of *Celle*, two Leagues from *Constance*. He promised to submit to every thing that should be determin'd by the Council. In the twelfth Session, the Council pronounced a definitive Sentence against him, by which he was deposed from the Pontificate. Then they labour'd to reduce *Gregory XII.* and *Benedict XIII.* or to commence a Suit against them. As to *Gregory*, the Cardinal of *Ragusa*, and *Charles of Malateste* Lord of *Rimini*, did in the twelfth Session present the Procuration, by which he own'd the Council, and every thing they should do, and empower'd *Charles of Malateste* to act for him, and to renounce the Right he had to the Pontificate, promising to approve whatever he should do. *Charles of Malateste* made that Renunciation in *Gregory's Name* in the Council, who admitted it. As to *Benedict*, it was not so easy to persuade him to renounce the Pontificate. The Council allowed him ten Days, after which they declared

^a *Conc. Conf.* p. 37.^b *Lenfant.* p. 181, 185, & seq.¹ *Vend. Hart.* t. 4. p. 196.¹ *Act. Concil. Conf.* p. 103.

him Schismatical, and deposed from the Pontificate, if he did not do it. ^m However, Commissioners were named in the mean while to go to Arragon, and treat with him, and the Emperor was willing to go himself, in order to confer with King Ferdinand, and to agree with him about Means to accomplish the Peace of the Church. ⁿ Gregory was confirm'd by the Council in the Dignity of Cardinal-Bishop, and the first Place in the sacred College was granted him, as a Recompence for the generous manner in which he had renounced the Pontificate, saving to the future Pope, in case Benedict would make a voluntary Cession, the Power of determining which of the two should have the first Rank.

^o Sigismund being arriv'd at Narbonne, did there expect the King of Arragon some time, who was fallen ill at Perpignan; where he went to see him, with the Ambassadors of the Council. Benedict came there at last, after having made them wait long for him; but refusing to yield to the Prayers and Remonstrances of the Emperor, of the King of Arragon, and of the Princes and People under his Obedience, who prefis'd him to renounce the Pontificate, ^p they treated with the Ambassadors of the Council on the 13th of December, and promis'd, that their Prelates, who were call'd to the Council, should be there in three Months; and consented, that the Council should proceed against Benedict in Form. This retarded the Council to the end of the following Year.

^q Alphonsus, King of Arragon, who succeeded his Brother Ferdinand, sent his Ambassadors there in October 1416. They summon'd Peter de la Luna, who was retir'd into the strong Castle of Peniscola, upon the Sea Shore near Tarsos. The Kings of Arragon and Castile withdrew their Obedience from him. ^r In fine, after several Summons, he was declared contumacious, schismatical, and deposed by the Council in the twenty-seventh Session, on the twenty-seventh of November.

^m Ib. p. 119.

ⁿ Lefant. p. 300.

^o Spond. ad an. 1415.

^p Lefant. p. 360, 361.

^q Scheffr. Comp. chron. fol. 50.

^r Conc. Const. p. 234.

After those three, who pretended to the Popedom, were deposed, it was necessary to chuse another Pope, who should be universally acknowledg'd. Before they proceeded to the Election, the Council drew up Articles for the Reformation of the Church in its Members, and in its Head. They ordain'd a General Council to be held five Years after this was ended, and that for the future one should be held every tenth Year. That the Pope might hasten the holding of that Council, but not prorogue it. That so soon as there happen'd to be two Pretenders to the Pontificate, a Council should be held; and that the Pretenders should be suspended from all Power and Jurisdiction, 'till such time as the Council was begun. That in case an Election should be made by Fear or Force, it should be null; but that the Cardinals might not proceed to a new Election 'till such time as the General Council had judg'd of the Invalidity of that which had been made. Then the Council published in the fortieth Session, the Articles of Reformation which the future Pope should endeavour with the Council. Those Articles are eighteen in Number. None of them was disputed but that of the *Amatis*, however it pass'd that they should be abolish'd. After this the Council order'd that they should proceed to the Election of a Pope, notwithstanding the Absence of *Peter de la Luna's* Cardinals, on Condition however, that if they should come before the Election was consummated, and should join with the Council, they should be admitted to give their Suffrages. And that this Election might be the more solemn, it was ordered for this time only, that six Prelates of every Nation should be join'd to the Cardinals, and that he who was chosen by two thirds of the Cardinals, and two Deputies of each Nation, should be acknowledged for Sovereign Pontiff^x. This was immediately executed. The Cardinals and Deputies of the Council went into Conclave, and all with one Voice elected *Odron Colonna*, Cardinal-Deacon of St. George, who took the Name of *Martin V.* because he was elected on St. *Martin's* Day, 1417. He was enthron'd that very Day, and crown'd.

^f *Jeff.* 39, 238.
Conſt. p. 245.

^e *Lenfant.* p. 520, 521, 522.
Lenfant. p. 535, & ſeq.

^g *Council.*

^y *Id.* p. 544.

the one and twentieth of the same Month. ^z He presidēd in the forty-second Session, which was held on the 28th of December, in which it was decreed, That *Balthazar Cossa* should be delivered (to those whom Pope *Martin* should appoint to receive him) by the Emperor and the Duke of *Bavaria*. ^a In the forty-third Session, which was held the 21st of March 1418, he publish'd some Constitutions for the Reformation of the Church. But he did not make all the Regulations projected by the Council. ^b In fine, to satisfie the Decree of the Council, he appointed the future Council at *Pavia*, and put an end to the Council the 22^d of April.

^c *Gregory XII.* and *John XXIII.* stuck to what had been declar'd by the Council. The former died at *Recenati* before the Council was ended. The second having brib'd his Guards, escaped out of Prison, and came to *Florence* to lay himself at *Martin's* Feet, and implore his Mercy. ^d This Pope receiv'd him courteously, and gave him a Place above the Cardinals; but he enjoy'd that Comfort but a very short time; for six Months after, being tired with leading a private Life, he died at *Florence*, where he was buried with great Magnificence and Pomp. There remained now only *Benedict XIII.* shut up in the Castle of *Peniscola*, ^e where he yet kept up the Name and Marks of the Pontifical Dignity, and was accompanied with four Cardinals. *Martin V.* sent the Cardinal of St. *Eusebia*, a *Florentine*, to *Arragon*, to enjoin him to give up his Pretensions, upon Pain of Ecclesiastical Censure. Two of the Cardinals who were with him quitted him; and all *Spain* acknowledg'd *Martin*. The *Scots* soon follow'd their Example; and at last the Subjects of the Count of *Armagnac* submitted to *Martin*. ^f So that all *Benedict's* Authority was shut in the Castle of *Peniscola*. Nevertheless, after his Death, which happen'd in 1424, the two Cardinals who continued with him elected *Giles Munion* Canon of *Barcelona*, Pope, who took the Name of

^z *Id.* p. 559.

^a *Id.* p. 597, 598.

^b *Id.* p. 606, & 610.

^c *Onuphr. add. ad. Platin.*

^d *Id. de Rom. Pont. S. Anton.*

sit. 22. c. 7.

^e *Rainald. ad. an. 1418. n. 12, 14.*

an. 1424. n. 3.

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Clement VIII. created Cardinals, and did all the Acts of ^a Pope. ^b This Party was also secretly supported by King Alfonius, who was displeased with Martin, because he had invested Lewis III. Duke of Anjou, in the Kingdom of Naples. ^c But Martin V. having accommodated Matters with the King of Arragon, and having sent Cardinal de Foix Legate to Spain, Clement was obliged to renounce his Right to him in 1429, affirming nevertheless, that it was clear and unquestionable, that he only sacrificed it for the Peace of the Church. ^d The Cardinals whom he had created did likewise renounce the Cardinalate; the two old Cardinals who had elected Clement were put in Prison, where they died soon after of Sorrow and Misery. Thus did the Schism end entirely, after it had lasted fifty one Years. Martin remain'd sole and only Pope, acknowledged by all the West.

The Council of Constance did not only extinguish the Schism, but likewise condemned the Errors of Wickliff, John Hus, Jerom of Prague, and their Adherents. They drew up a Process against John Petit's Book, which was injurious to the Authority of Princes; and made several Regulations relating to Discipline. I shall have occasion to explain those things afterwards. At present let us go on with the History of the following Councils that were held at Basil and Florence, which takes in the principal Points of the General History of the Church.

^a Rainald. an. 1421. n. 2, & 3.

^b FO. 12. Conc. p. 407.

^c Rainald. an. 1129. n. 6.



C H A P. III.

The History of the Councils of Basil and Florence, of the Schism renew'd, of the Union of the Greeks with the Latins, and of the Extinction of the Schism by Nicolas V.

ATTER the Dissolution of the Council of *Constance*, ^{*}Martin V. went to *Italy*, and was received there with Joy. He went directly to *Florence*, and afterwards reduc'd *Bologna*, which had revolted after the Departure of *John XXIII.* and retook part of the Cities in the Domain of the Church of *Rome*, of which several great Men were possessed. He erected the Bishoprick of *Florence* into an Archbischoprick; and at last being invited by the *Romans*, he made his Entry into *Rome* on the 19th of September 1423. Finding that City dispeopled and ruined by the Disorders which the last Troubles had occasioned, he was at great Pains to restore it to its ancient Splendor. [†]In the beginning of his Pontificate there arrived at *Rome* two Deputies from the *Greeks*, *Eudemon John*, and *Andrew of Rhodes*, who made Proposals for uniting the two Churches. [‡]The Pope was not averse from it, and sent *Eudemon John* to the Emperor *Manuel Paleologus* and *John* his Son, with obliging Letters as well to the Emperors as to *Joseph Patriarch of Constantinople*. They wrote back to the Pope, and told him, that the only Means of procuring Peace, was to assemble a free Oecumenical Council, in which the controverted Articles and Points should be examined; and proposed to hold that Council at *Constantinople*. The Pope consented that the Council should be held in *Greece*, and sent a Nuncio to *Constantinople* to agree about the Place and Time when that Council should meet; provided that it should be assembled

^{*}Platin. in Mart. V. Aretin. p. 239. Spond. an. 1420, n. 9.

[†]Platin. ubi sup. f. 6.

[‡]Sgaropul. ver. hist. Concil. Florent. p. 43

only to the end that the *Greeks* might acknowledge the Doctrine and Authority of the Church of *Rome*. "The Emperor answer'd, That that was not his Intention: That he demanded a General Council, like the seven first ones, there to define what the Holy Ghost should inspire into the Bishops: That that Council ought to be held at *Constantinople*; but that not having wherewithal to furnish the necessary Expence for holding of a Councel, he prayed the Pope to send his Assistance.

* During those Negotiations, the Time of the Council of *Pavia*, appointed in the 44th Session of the Council of *Constance*, being come, the Pope sent three Legates thither. * It was opened on the 22^d of *June* 1423, and was immediately transferred to *Siena*, where it continued. There they mentioned the Affair of the *Greeks*, and confirmed the Sentences made against the *Wickliffites*, *Hussites*, and *Peter de la Lune*: * but *Martin* fearing lest the Ambassador of the King of *Arragon* should attempt somewhat against him, adjourned the Council to another time. The City of *Basil* was chose by the Deputies of the Nations for the Place where the future Council should be held in 1431.

* In the mean while the Negotiations for the Union of the two Churches were renewed with the Emperor *John Palaeologus*, who succeeded to his Father *Manuel*. But *Martin V.* dying on the twentieth of *February* 1431, all things continued in Suspence. * *Michael Condolmire*, a *Venetian*, Son to *Gregory the XIIth*'s Sister, whom he had rais'd to the Bishoprick of *Siena*, and to the Dignity of Cardinal, was elected in his Place, on the fourth of *March*, and was named *Eugene IV.* * He continued *Julian* Cardinal of St. *Angelo*, appointed by his Predecessor to preside in the Council of *Basil*. The first Session of that Council was held on the fourteenth of *December*; * at which time they proposed the Matters which the Council was to treat of, and the Fathers of the Council were distributed into four Deputations. The

* Ap. Rainald. an. 1422. n. 15: t. 12. p. 366. * Platin. sup. Ib. p. 378, & 463. * Conc. Sien. 1. 12. Conc. Basil. t. 122. Conc. Platin. & Onuphr. de Rom. Pontif. p. 469. * N. p. 794.

second Session was not held till the fifteenth of February 1432. ^x In this Session they renew'd the Decree of the Council of *Constance*, about the Authority of the Fathers, touching Faith and the Reformation of the Church, as well in its Head as in its Members. ^y Pope *Eugenius* being informed of what was doing in the Council, gave forth a Decree for its Dissolution. The Council sent him Deputies to make him revoke that Decree; but *Eugene* would not do that, ^z and so the Council proceeded, and summon'd the Pope himself. *Eugenius* refusing to appear, the Council pronounced him contumacious in the sixth Session. ^a They enjoin'd him to revoke his Decree in sixty Days; and that Term being expired, they summoned him again to revoke his Decree for the Dissolution of the Council within another Term of sixty Days. Afterwards they granted him a new Respite of ninety Days. ^b At last *Eugene* sent a Bull, in the sixteenth Session held on the fifth of February 1434. by which he revoked the Decree of the Dissolution of the Council, approved the continuing of it, and every thing done in it to that Time. ^c He sent new Legates to the Council, who were received in the seventeenth Session, in which they again renew'd the Decree of the Council of *Constance* about the Authority of General Councils, which was confirm'd in the eighteenth Session. The Greek Ambassadors were heard in the nineteenth Session; ^d and it was agreed with them, that an Universal Council should be celebrated, at which their Prelates should be present. ^e Pope *Eugene* sent Deputies into the *East*, to agree about the Place where the Council was to be held. They did not hinder the Bishops of the Council of *Basil* from labouring at the Reformation of the Church, ^f for which end they employ'd the twentieth and the following Sessions to the twenty-seventh, when they resumed the Affair of the Greeks, who were to come to the Council; ^g after this there were Contests about the Place where the Council should be held.

^x Can. 2.
^g Ap. Rainald. an. 1431. n. 21, & 25.

^y Ap. Rainald. an. 1431. n. 21, & 25.

^z Seff. 11.

^g Seff. 8.

^b Seff. 14.

^d P. 545.

^c Ap. Rainald. an. 1434. n. 17.

^c P. 534.

^e Ap. Rainald. an. 1434. n. 17.

^f Con. *Basil*. p. 567, & 851.

^g Seff. Conc. *Florent.* l. 13. Conc. p. 831, & seq.

The Pope declared it should be held at *Florence*, and sent Galleys to bring the Greek Ambassadors; and the Council sent also some on their Part. ^b Those of the Pope prevented them; and the Emperor *John Paleologus* embark'd in them, with his Bishops and Officers. ^c During this Negotiation the Council proceeded against the Pope; and upon his not appearing at the Time they had appointed, they declared him contumacious. ^d The Pope on his Part transferred the Council to *Ferrara*, and open'd it the tenth of *January* 1438. Notwithstanding this, the Bishops of the Council of *Basil* continu'd to proceed, although the Pope had transferred that Council to *Ferrara*. The Pope came to that City himself, declared void all that had been done at the Council of *Basil* since the Translation of that Council^e. On the other hand, the Council declared the Convocation of the Council of *Ferrara* null and void^f. At last the Emperor of the Greeks, the Patriarch of *Constantinople*, and the other Greek Bishops arriv'd, and came to *Ferrara*^g, where the Deputies of the Greeks had several Conferences with the *Latin* about Purgatory, and the Addition of the Symbol. ^h The Pope transferred the Council of *Ferrara* to *Florence*, ⁱ where the Disputes between the Greeks and *Latins* were continued. At last the Greek Emperor obliged the Greeks to sign a Decree of Union between the two Churches, in which the Greeks approved the Doctrine of the *Latins*, and acknowledged the Pope's Authority, agreeably to the Canons and Decisions of Councils^j. This Decree of Union was sign'd of both Sides on the fifth of *July* 1439. ^k But in mean while the Prelates, who were assembled at *Basil*, proceeded against Pope *Eugenius*, deposed him on the seventh of *May* that same Year, and deputed Commissioners to elect a Pope. ^l Those Commissioners elected *Amadeus* Duke of *Savoy*, who was retired into the Solitude of *Ripallia* in the Diocese of *Geneva*, where he lived as a Hermit. ^m His Election was confirm'd by the Council, and he was named *Felix V.* He came to

^b *Sgaropul.* p. 48, 51, 54.
Conc. p. 858.

^c *Ib.* p. 898.

^d *Florent.* p. 10, &c. 11.

^e *Sgaropul.* *Sect.* 10. p. 277, &c.

^f *Seff.* 39, 40.

^g *Seff.* 26, &c. 82.

^h *Basil.* *Seff.* 29.

ⁱ *P. 26, &c seq.*

^j *P. 26, &c seq.*

^k *Seff.* 34, 37, 38.

^l *Aeneas Sylv. de gest. Conc. Basil.* l. 2.

^m *To. 13.*

ⁿ *Conc.*

^o *P. 219.*

^p *P. 219.*

the Council of *Basil*, while Pope *Eugenius* continued the Council at *Florence*, and there received the *Armenians*, *Fravishes* and *Ethiopians*. * Pope *Eugenius* and the Council of *Basil* did mutually condemn one another. France continu'd to acknowledge *Eugene* for Pope, "and in the mean while, in an Assembly held at *Bourges* in 1440. approved the Decrees of the Council of *Basil* relating to Discipline, with some Modifications. In *Germany* a new General Council was proposed, to judge of the Rights of the two Popes. ¹ Pope *Eugenius* transferred the Council of *Florence* to *Rome*, by his Bull of the third of May 1442. ² The Council of *Basil* still continued; but on the tenth of *August*, *Felix* retir'd to *Lausana* with part of his Cardinals, and would not come any more to *Basil*, for all the Instances they could make. At last the Wars of *Germany*, the Retreat of the Prelates, Subjects of King *Alfoncus*, the Instances which the Emperor made for holding of a new Council, the Absence of *Felix*, and the little Assistance the Prelates could hope for at *Basil*, oblig'd them to break up, after having appointed a General Council to be held three Years after in the City of *Lyon*, and that of *Basil* continued in that City, if possible, or in that of *Lausanna*. ³ This Decree was publish'd in the forty fifth Session of the Council of *Basil*, held the 16th of May 1443. ⁴ There was but the Shadow of a Council at *Lausanna* after this, where scarce any thing was done. However, the Schism continu'd to the Death of *Eugene IV.* which happen'd on the 23^d of February 1447. ⁵ *Nicolas V.* who was elected in his Place on the sixth of March, a gentle and peaceable Man, willingly listen'd to the Proposals of an Accommodation made him by the Christian Princes. ⁶ *Felix* and his Adherents being as much dispos'd to Peace, the Accommodation was made upon advantageous Conditions to both Parties, viz. That *Felix* should renounce the Pontificate, but should be the first Cardinal, and perpetual Legate from the Holy See in *Germany*; that

* Spoud. an. 1440. n. 5.

² To. 13. Conc. p. 1584, &c.

⁷ Ib. p. 1599.

⁸ P. 1605, & seq.

² Sess. 45. p. 657.

⁹ Spoud. an. 1443. n. 9.

^c Rainald. an. 1447. n. 14, &c.

^d To. 13. Conc. p. 1325, & seq.

All Excommunications on either side should be revok'd, as also all other Punishments denounc'd, either by the Councils or by the contending Popes upon those of the opposite Party; that the Cardinals, Bishops, Abbots, Beneficiaries, and Officers of both sides, should be maintain'd in their Places; that Dispensations, Indulgences, and other Graces granted either by Councils, or either of the contending Popes, as well as the Decrees, Dispositions, and Regulations made by them, should subsist: In fine, That *Nicolas V.* should assemble a General Council in *France* seven Months after the Accommodation. ¹ All these Conditions were executed except the last. *Felix* renouned the Pontificate, and *Nicolas V.* was acknowledg'd by all for lawful Pope. ² He employ'd the rest of his Pontificate in quieting the Troubles of *Italy*, and died the twenty fifth of *March*, 1455.



C H A P. IV.

A Continuation of the History of the Popes, from Nicolas V. to the End of the Century.

THIS Pontificate was not followed with Troubles, like the preceding ones. From that time to the end of the Century the Church of *Rome* enjoy'd Peace, and the Popes were more taken up with the Wars of *Italy*, Projects of Enterprises against the *Turks*, Concern to aggrandize their Temporal Power, and to establish their Family, than with Ecclesiastical Affairs, except such as were commonly carried to the Court of *Rome*; as Canonization of Saints, Privileges of Monasteries, the Affairs of the Religious Orders, Dispensations, Processes between Churches, &c. upon which they publish'd Bulls and Letters in great Number.

¹ *ib.* p. 1347.

² *Eneas Sylv. hist. Env.* c. 42.

Alphonsus Borgia of Catalonia, who was made a Cardinal by *Eugene IV.* in 1440, was elected in the room of *Nicolas V.* on the eighth of April 1455, and call'd *Calixtus III*^a. He declared War against the *Turks*, and establish'd the Feast of our Lord's Transfiguration.^b Being very old when he was rais'd to the Pontificate, he govern'd the Holy See but a short time, for he died on the sixth of August 1458.

^c He was succeeded by Cardinal *Aeneas Silvius*, of the *Piccolomini* Family, who was elected on the nineteenth of August the same Year, and named *Pius II*. He died on the fourteenth of August 1464.

^d *Paul II.* a *Venetian*, Nephew by his Mother to *Eugene IV.* who was formerly call'd *Peter Barbo*, succeeded to *Pius II.* and governed the Church of *Rome* from the beginning of September in 1464 to the twenty fifth of July 1471, when he died of an Apoplexy.^e He is said to have been the first who appointed the Cardinals to wear a red Cap. In the Year 1467, he created *Francis de la Rouere*, a *Minim*, Cardinal, and Vicar-General of his Order in *Italy*, who was descended of an illustrious Family of *Savonna*, and succeeded him by the Name of *Sixtus IV*.^f He made two Decrees relating to the Conception of the Virgin, of which I shall give an Account afterwards. He died on the twelfth of August 1484.

He was succeeded by *Innocent VIII*. a *Genoese*, whom he had made Cardinal in 1473, who died on the twenty fifth of July 1492. *Thierre Borgia* Nephew to *Calixtus III.* got himself elected in the place of *Innocent VIII.* by Intrigues, Money, and the Promises he made to the Cardinals to give them Benefices and Lands, and took the Name of *Alexander VI*. He disgrac'd his Dignity by his Ambition, Avarice, Cruelties and Debaucheries, and died on the eighteenth of August 1503, having by Mistake taken Poison which he had prepar'd for the Cardinals whom he had invited ^g.

^a Platin. in Calix. III.
in. Aeneas Sylv. ep. 384.

^c Platin. in ejus vit.

^b S. Anton. tit. 22. c. 14.

^d Jacob. Pap. comm. l. 2. & ep. 281.

^e Onaph. & Giacon, de uit. Pont.

^f Gniard.

l. 6. Bzou, hoc an.

C H A P. V.

Of the Heresies of the Wickliffites and Hussites,
and their Condemnation.

THE Author of the Heresy of the *Wickliffites* and *Hussites* was *John Wickliff* ⁸, an *Englishman*, Doctor and Professor of Divinity in the University of *Oxford*, and Curate of *Lutterworth* in the Diocese of *Lincoln*. He was in great Esteem in the University of *Oxford*, when the Contests which happened between the Monks and Seculars, Members of the University (by which he was overcome,) engag'd him to declare against the Pope and the Church. He begun with attacking the Jurisdiction of the Pope and the Bishops, and thereby drew the great Men over to his side. Upon the Clergy's complaining of his Doctrine, the Archbishop of *Canterbury* summon'd him to a Council which he held at *London* in 1377. *Wickliff* came thither accompanied by the Duke of *Lancaster*, who had at that time the greatest Share in the Government of the Kingdom; there he defended himself, and was absolv'd. ^b *Gregory XI.* being inform'd of the Doctrine which *Wickliff* spread all over *England*, and of the Protection he found, by which he had escap'd Condemnation, wrote to the Bishops of *England* to cause him to be apprehended; or if they could not do that, to summon him to *Rome*, and at the same time sent them nineteen Propositions advanc'd by *Wickliff*, which he condemn'd as heretical or erroneous. The Doctrine contain'd in those Propositions may be reduc'd to four Heads. I. That God had not given temporal Possessions to the Church, to be enjoy'd by her for ever; and that Princes might deprive her of them. II. That the Church could not make use of Excommunications and Censures for exacting or preserving temporal Revenues. III. That

^a *Cave app.* p. 40.

^b *To. II. Conc.* p. 39, & seq.

every

every Priest, lawfully ordain'd, had sufficient Power to administer the Sacraments, and consequently to absolve every contrite Person from all Sins whatsoever. IV. That every Ecclesiastick, and even the *Roman Pontiff*, might be rebuk'd and accus'd even by their Laick Subjects. *Gregory's Letter* having been brought into *England* after King *Edward's* Death, and deliver'd to the Prelates of the Kingdom, they held a Council at *Lambeth*; ⁱ *Wickliff* was summon'd to it, appeared at it, and avoided Condemnation a second time, through the Mediation of the great Men and the People, who declar'd themselves so vehemently for him, that the Bishops durst not do any thing but enjoin him Silence, after he had explain'd his Propositions in a Sense that might be maintain'd. The Troubles which happened in the Kingdom under the Minority of *Richard II.* gave *Wickliff* free scope to spread his Errors, to which he added new ones more dangerous than the former, and got many Disciples. ^k *William Courtnay* Archbishop of *Canterbury*, being desirous to put a stop to this Disorder, assembled a Council of Eight Bishops, and many Doctors in *London*, in the Month of *May 1382*, in which he condemn'd twenty four Propositions of *Wickliff* or his Disciples, *viz.* ten as Heretical, and fourteen as Erroneous, and contrary to the Decision of the Church. The first ten were these. 1. That the Substance of the material Bread and Wine remains in the Eucharist after Consecration. 2. That in that Sacrament the Accidents do not subsist without the Subject. 3. That Jesus Christ is not there identically, truly, and really, by his proper corporeal Presence. 4. That a Bishop or Priest in mortal Sin can neither Ordain, Consecrate, nor Baptize. 5. That when a Man is contrite, as he ought to be, outward Confession is useless. 6. That there is no Foundation for the Mass in the Gospel of Jesus Christ. 7. That God is forc'd to obey the Devil. 8. That if the Pope is a Reprobate or a wicked Man, and consequently a Limb of the Devil, he has no Power over Believers, unless perhaps by the Emperor. 9. That no Pope ought to be acknowledg'd since *Urban*

ⁱ *To. II. Conc. Angl.*

^k *Ib. p. 2052.*

VI. and that we ought to live like the Greeks, according to our own Laws. 10. That it is contrary to the Scripture for Ecclesiasticks to have any temporal Possessions or Revenues. ¹ The erroneous Propositions relate to Excommunication, Preaching, the Revenues of the Church, and Religious Orders. Two Divines, *Wickliff's Disciples*, being interrogated upon these Propositions, answer'd, That they believ'd them to be Heretical and Erroneous in some sense. This Restriction made them be condemn'd by the Assembly; ^m *Wickliff* himself came to the Council, and some Historians tell us, he gave a Confession of Faith, in which he retracted his Errors, and acknowledg'd the real Presence of Jesus Christ in the Eucharist. Be that as it will, ⁿ the Council condemn'd the Heresies and Errors of *Wickliff* and his Disciples, and obtain'd a Declaration from King *Richard* against such as should teach or preach this Doctrine, by which the Archbishops and Bishops were allow'd to seize them. ^o In consequence of this Edict, the Archbishop of *Canterbury* caus'd such *Wickliffites* to be put into Prison as taught or wrote with most Warmth. In the mean while *Wickliff* dy'd soon after at *Lutterworth*, on the 31st of December 1384, leaving behind him several Writings for the Establishment of his Doctrine, and many Disciples, who continu'd to teach his Errors. ^p *Thomas Arundel*, who succeeded *William Courtnay* in the Archbischoprick of *Canterbury*, held a Provincial Council at *London* in 1395, in which he condemn'd eighteen Propositions drawn out of the Trialogue, which was the chief of *Wickliff's Works*. Those Articles are, 1. Against the real Presence of the Body and Blood of Jesus Christ in the Eucharist, 2. About Baptism; that the Children of the Righteous may be sav'd without being baptiz'd. 3. About Confirmation; that Priests may administer it. 4. About Orders; that there ought to be but two Orders in the Church, that of Priests, and that of Deacons. 5. About Marriage; that Marriages between aged Persons, the end whereof is not to have Chil-

¹ *Ib.* p. 2056.

^m *Knitton ap. Cave sup.*

ⁿ *Ib.* p. 2066.

^o *Lenfant hist. Conc. Conft.* p. 145.
Windesford ady. Wiclf.

^p *To. II. Conc.* p. 2079.

dren, are not true Marriages ; that the Impediments of Consanguinity and Affinity are human Constitutions without Foundation, and that in contracting Marriages it is not necessary to make use of Terms *in praesenti*. 6. That it is not lawful for Ecclesiasticks to have Temporal Possessions. 7. That Unction of the Sick is not a Sacrament. 8. That whatever happens, does necessarily happen. ⁴ In fine, *Thomas Arundel* entirely proscrib'd the Heresy of *Wickliff*, by the Constitutions which he made in the Synod held at *Oxford* in 1408, publish'd at *London* next Year, and confirm'd by the King's Authority to hinder the *Wickliffites* from being in Place, and from preaching their Doctrines. ⁵ In 1413 Pope *John XXIII.* condemn'd *Wickliff's Books*, in a Council at *Rome*; and at last the *English Prelates*, supported by the King's Authority, made their utmost Efforts wholly to extirpate that Heresy out of the Kingdom, and to hinder it from being publickly establish'd or preach'd.

The Heresy of *Wickliff* was entirely extinguish'd, or at least almost extinguish'd in *England*; ⁶ but his Writings having been carried into *Bohemia* by one of his Scholars call'd *Peter Payne*, were spread in a very short time, and corrupted several Members of the University of *Prague*. ⁷ *Sbyndo* Archbishop of that City, being inform'd of it, publish'd two Mandamus's in 1408, the one address'd to all the Members of the University of *Prague*, by which he enjoins them to bring him *Wickliff's Books*, that such of them as contain'd Errors might be burnt; and the other address'd to the Curates and Preachers, by which he enjoins them to teach the People, That after pronouncing the Words of Consecration, there remain'd nothing in the Sacrament but the Body of Jesus Christ under the Species of Bread, and his Blood in the Chalice. ⁸ There was at that time in the University of *Prague*, a Master of Arts, and Batchelor in Divinity, call'd *John Hus*, or *Hussitz*, from the Place where he was born, an able Preacher, and Chaplain of *Bethleem Church* in *Prague*, a Man much regarded

⁴ *To. II. Conc. 2089.*
1413. ⁵ *CÆn. Sylv. hist. Boemor. c. 35.* & ⁶ *ep. 130.*

⁷ *Ib. p. 2323. Tho. Walſing. ad. an.*
⁸ *Lefſant. ſnp. p. 20, 23, &c.*

in the University, and who obtain'd of King *Wenceslaus* the Revocation of the Privileges of other Nations in favour of that of *Bohemia*. He oppos'd the Archbishop's Mandamus's, and persuaded the University of *Prague* to appeal from them to Pope *Gregory XII.* The Appeal was allow'd, and the Archbishop summon'd to *Rome*; ^x but that Archbishop having inform'd *Alexander V.* that the Errors and Heresies of *Wickliff* were getting ground in *Bohemia*, obtain'd a Bull, by which he was empower'd to stop their Progress: In virtue of this Bull he condemn'd, by a definitive Sentence, the Writings of *John Wickliff*, and begun to proceed against those who approv'd them. ^y *John Hus*, and some other Members of the University of *Prague*, made Protestations against the Proceedings of the Archbishop of *Prague*, and gave in a new Appeal from his Sentences, on the 25th of June 1410. ^z The Affair being carried before *John XXIII.* he ordered that *John Hus*, who was accus'd of having preach'd several Errors and Heresies, should appear in Person before the Pope, and gave a Commission to Cardinal *Colonna* to summon him. *John Hus* not daring to appear either before the Pope, or the Cardinal, was declar'd contumacious by the latter, and as such excommunicated. Upon the Appeal which his Procurators gave in from that Sentence, the Pope appointed Commissioners who confirm'd it, aggravated the Excommunication pronounce'd against *John Hus*, extended it to his Disciples and Friends, declared him an Heresiarch, and pronounce'd an Interdict against him. ^a *John Hus* appeal'd to a future Council, and continued to preach and dogmatize both by Word and Writing, declaiming against the Pope, Cardinals, Clergy and Practices of the Church; however, without daring to depart from her Opinions about the Transubstantiation of the Bread and Wine into the Body and Blood of Jesus Christ in the Eucharist, ^b and maintaining only, that the Use of the Chalice for the Laicks ought to be restor'd, as being necessary. ^c He likewise declaim'd against In-

^x *Ap. Rainald. an. 1409. n. 89.*

^y *Int. oper. Hus. fol. 90.*

^z *Id. fol. 85, 86, &c seq.*

^a *V. op. Hus. t. 1. fol. 139, 144, &c.*

^b *Lefant. p. 280.*

^c *Balbin. Ep. Bohem. p. 123.*

dulgences and Crufades, and stirr'd up the Mob to cry that Pope *John XXIII.* was the Antichrist. The Magistrates having seized some of the most Seditious of them, the Mob got up in Arms to rescue them. They were privately executed. The Populace stole away their Bodies, and honoured them as Martyrs. ^a The Magistrates, in order to justify themselves, caus'd several Doctors of Divinity to meet, who drew up a Censure upon twenty five Propositions of *John Wickliff's*. *John Hus* published abundance of Writings and Discourses against this Censure of the Doctors. He maintained that the Church was compos'd only of the Elect; that Confession was not necessary; that the Pope was Antichrist; and that the Clergy was entirely corrupted. ^b The Council of *Constance* having been appointed, the Pope and the Emperor propos'd to *John Hus* to come there, and give an Account of his Doctrine; and to the end he might do it with all Freedom, the Emperor granted him a *Salvus Conductus*, whereby he gave him leave to come to the Council, and return from it without being seiz'd. *John Hus*, fortified with this safe Conduct or Passport, came to *Constance* on the third of November 1414. He was summoned to the Council, appeared at it, and was seiz'd. His Process was drawn up; ^c and *Jerom of Prague*, the Companion and Friend of *John Hus*, who came also to *Constance*, having a mind to make off, was likewise seiz'd on the Road, and brought back to *Constance*. ^d The Council begun with condemning forty five Articles of *John Wickliff's*, which had been already condemn'd by the Archbishop of *Canterbury*, and the Universities of *Paris* and *Prague*. ^e The great Men of *Bohemia* demanded the Deliverance of *John Hus*, who had been seiz'd, contrary to the Faith of the Passport granted him by the Emperor. The Council would not hear them, but sent for *John Hus*. ^f He denied that he had taught that the Substance of Bread and Wine remain'd in the Eucharist after Consecration. He

^a *Johan. Cochl. hist. Husst.* l. I.

^f *Id.* p. 110, 111, 136.

^g *Id.* p. 200, & 272.

^c *Lefant.* p. 25, 26, & 38.

^g *Id.* p. 145.

^h *Id.* p. 196.

said he did not approve the Errors of *John Wickliff*; but that there were some of his Propositions which he thought had been condemn'd without Reason. ^k Thirty nine Articles were read to him, which he was told had been taken from his Books; and they exhorted him to abjure them, and submit to the Council. He answer'd, that there were several of those Propositions that he had never maintain'd, and as to the rest he was ready to explain himself. This pass'd in the Meeting that preceded the fifteenth Session of the Council, at which *John Hus* appear'd. ^l In this Session they begun with condemning the Errors of *Wickliff*, and then read thirty Propositions taken from the Books of *John Hus*, which may be reduc'd to the following Heads; that the Church is compos'd only of the Predestinated; that the Pope is not the Head of the *Romish* Church; that such Ministers as are not righteous and predestinated, are no longer true Ministers; that Hereticks ought not to be delivered up to the secular Arm; that Ecclesiastical Obedience is an Invention of Men; that all Priests have Power to preach, and that Excommunication ought not to hinder them from it. *John Hus* explain'd some of those Propositions, and defended many of them. ^m They likewise read many other Articles of Accusation prov'd by Witnesses against him; and then, upon the Request of the Promoter, the Council condemn'd his Books, and himself as a manifest Heretick, and convicted him of having taught several Heresies, as obstinate and incorrigible, and order'd him to be depos'd, degraded, and deliver'd over to the secular Arm, which was executed immediately. ⁿ The Bishops appointed by the Council divested him of his Sacerdotal Habits, degraded him, and having put upon his Head a Paper Mitre, on which Demons were painted, with this Inscription, *Heresiarch*, they delivered him to the Emperor, who put him into the Hands of the Duke of *Bavaria*. ^o His Books were burnt at the Church-Door; and he was led to the Suburbs, tied to a Stake, and burnt alive, having

^k Id. p. 210. &c. t. 12. Conc. p. 129. ^l P. 122.

^m P. 131. ⁿ P. 175. ^o En. Sy/v. c. 36.

persisted

persisted in his Errors to the last. ^P After he was executed, *Jerom of Prague*, who was in Prison, was press'd to abjure his Errors, to which he consented, and having been brought to the Council in the nineteenth Session, which was held on the 23^d of September, he read a Retraction, by which he anathematiz'd the Errors of *Wickliff* and *John Hus*, and protested he was of the Opinion of the Romish Church, the Holy Apostolical See, and the Council, and profess'd he followed the Doctrine thereof in every thing, and anathematiz'd those whom the Council had condemn'd. ^q Notwithstanding this Retraction he was put in Prison again, and was soon accus'd of having made that Renunciation without Sincerity, and of teaching the same Errors. ^r New Articles of Accusation were likewise exhibited against him; and having been examined before the Prelates of the Assembly, he declared that he repented his having retracted, and of having approved the Condemnation of *John Hus* and *Wickliff*. ^s The Fathers of the Council being certain of his Relapse by his own Confession, caus'd him to be brought to the twenty first Session, which was held on the 30th of May, where he declared that he persisted in his last Retraction, professing however to hold Transubstantiation. He was condemn'd as a relaps'd Heretick, delivered over to the Secular Arm, and led out to Execution, which he suffered with Constancy.

The Death of *John Hus* and *Jerom of Prague* did only stir up their Followers the more; for they had no sooner heard that News, but they took up Arms, pillaged the Archbishop's Palace, and the Houses of the Ecclesiasticks, and massacred several Persons. ^t The Nobility of Bohemia and Moravia being very angry that Promise had not been kept to them, made a League not to receive the Canons of the Council, and resolutely defended the Memory of *John Hus*, and *Jerom of Prague*. ^u It was at this time that the Sect of the *Hussites* began to be divided into two Parties;

^P *Lenfant* p. 202, & 223. & t. 12. *Conc.* p. 104. ^q *Lenfant* p. 380. ^r *Id.* p. 392. ^s *Id.* p. 394. 396. & t. 12. *Conc.* p. 191. ^t *Aen. Sylv. hist. Bohem.* c. 36. ^u *Coch.* l. 4. *Hussit.* ^x *Id.* l. 5.

the one Party were called *Calixtins*, because the principal Point in which they differed from the Church, was the use of the Chalice; whereas the other denied Transubstantiation, and the real Presence of Jesus Christ in the Eucharist, and had several other Errors about the Sacraments. ¹ These last, who were call'd *Taborites*, being assembled to near the number of thirty thousand, fell to plundering and destroying of Churches, and committing many Violences. The City of *Prague* was not exempted from them, for they made themselves Masters of it, and massacred part of the Magistrates. ² In the mean while King *Wencislaus* died in 1418. After his Death the Kingdom fell to *Sigismund*; but the *Hussites* set up the famous *Zisca* against him, who having gathered together Forces, and taken a strong Fortress called *Tabor*, gain'd several Victories over the Emperor *Sigismund*, and made himself Master of all *Bohemia*. ³ *Zisca* dying in 1424, their Sect was divided into two Parties, one of which kept the Name of *Taborites*, and the other that of *Orphans*. Although they were different, yet they were united in the Hatred they bore to the Church of *Rome*, and join'd when the Catholicks were to be attack'd. They also defeated their Armies twice, which were commanded by Cardinal *Julian*.

The *Bohemians* and other Sectaries were invited to come to the Council of *Basil*, and promis'd all manner of Freedom and Security. ⁴ Although the *Orphans*, and the People refus'd that Proposal, yet the Nobility thought it better to send Deputies thither, in order to fall upon Means of quieting the Troubles of the Kingdom of *Bohemia*, and to establish Peace in it. ⁵ The Council granted them a very ample Passport, and they sent a solemn Deputation of three hundred Persons, who were headed by the famous Captain *Procopius*, *John of Rokhana* a Priest, *Nicolas Galeucus* a *Taborite*, and *Peter Payne* an *Englishman*. ⁶ They reduced their Pretensions to four Heads. 1. That the Eucharist might be

¹ *Aen. Sylv.* Ep. 131.
47, 48.

² *Id. Bohem.* c. 37, 38.

³ *Id. c.*

⁴ *Ap. Aen. Sylv. Bohem.* c. 10. t. 12. *Conc. P.* 442.

⁵ *P. 481, & 798.*

⁶ *P. 801.*

administred to the Laicks in both Kinds. 2. That the Word of God might be freely preach'd by the Priests. 3. That Ecclesiasticks might no longer have any Temporal Possessions or Domains. 4. That publick Crimes might be punish'd by the Magistrates. ^c Four of their principal Leaders made Discourses to maintain their four Articles, ^d and were answer'd by so many Divines pitch'd upon for that end. Those Disputes began in *January 1433*, and lasted fifty Days without any Succes. The *Bohemian* Deputies return'd to their own Country, perfisting in their Sentiments. The Council sent Deputies thither, to try whether they might not be brought to an Accommodation. They enter'd into Negotiation with the Nobility, which made the *Taborites* and *Orphans* suspect them. ^e The Nobility, on the other hand, being resolv'd to shake off the Yoke of *Procopius* and the *Taborites*, made War upon them. The *Taborites* and *Orphans* were defeated, *Procopius* kill'd, and *Sigismund* acknowledg'd King of *Bohemia*. ^f After this the Deputies of the Council made a Treaty with the *Bohemians* and *Moravians*, by which they agreed to unite to the Church, and conform to its Rites in every thing except Communion in both kinds, and agreed that such as had been used to communicate so, might continue. *Roksan*, in the Name of the Clergy, promis'd to obey the Pope; and receiv'd Absolution from the Deputies of the Council. After this the Emperor *Sigismund* made his Entry into the City of *Prague* in *September 1436*, and the Ceremonies of the Church of *Rome* were again set up in the Churches. ^g The Council of *Basil* made a Decree in the thirtieth Session, which was held on the *22^d* of *December 1437*, touching Communion in both kinds, by which they declared, that Believers who communicate are not oblig'd by Divine Right to communicate in both kinds; that it is the Business of the Church to determine in what manner the Communion ought to be administred; that Jesus Christ is wholly in each kind, and that the Custom of communica-

^e P. 445.^f P. 1013, &c.^g Aeneas c. 51. Cochl. l. 8.^h Ex. Sylv. c. 52.ⁱ Spond. ad an. 1456. n. 7, & 8.^k Conc.*Basil.* p. 600.

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ting in one kind cannot be condemned: ¹ However, the *Bohemians* kept up the Custom of communicating in both kinds. *Rokana* Archbishop of *Prague*, and *Pogebrac* who had made himself Master of the Kingdom of *Bohemia*, kept it at the same time that they exterminated the *Taborites*. ^m There remained however several Persons tainted with their Maxims, who separated from the *Calixtins*, and made a new Sect which went by the Name of the *Brethren of Bohemia*. These did openly declare themselves, and were headed by a Shoe-maker call'd *Keleski*, who drew up a Confession of Faith for them; and their Pastor was *Matthias Convaldus*. They rebaptiz'd all those who entered into their Sect, and explain'd themselves obscurely upon the real Presence, and refus'd to adore Jesus Christ in the Eucharist, and were mortal Enemies to the Clergy and the Church of *Rome*; so that afterwards they easily united with the *Lutherans* and *Calvinists*.

There were likewise some *Fanaticks* in this Century, who publish'd extravagant Errors; and among others one *William of Hildemisson*, and *Giles the Chanter*, both *Flemings*, who call'd themselves *New Prophets*, preach'd a new Law, permitted all manner of Crimes, denied the Resurrection, and advanc'd many other Errors, which were condemn'd by *Peter Dailli*, and the Inquisitor of *Flanders* in 1412. ⁿ Another *Fleming* called *Pikard*, Head of the Sect of the *Adamites* in *Germany*, who led an abominable Life; ^o and the *Ditchers* of *Bohemia*, so call'd, because they held their Assemblies in Forests and Caverns, where they laugh'd at the Church, its Ministers and Sacraments. ^p *Herman Ristich*, an *Hollander*, who taught horrible Impieties, and was condemn'd to perpetual Imprisonment in 1499, from whence having escap'd, and continuing his Blasphemies against Jesus Christ, was burnt alive at the *Hague* in 1512. ^q Last of all *Peter of Osma*, Professor at *Salamanca*, having wrote that Confession was not the Institution of Jesus Christ, but the Invention of Men, was condemn'd by the Archbishop of *Toledo*, whose

¹ *Æn. c. 57, 58. Cochl. l. 10.*

^m *Ap. Bulcolcer. in ind. chro-*

^{nic.} ⁿ *Æn. Sylv. hist. Bohem. c. 41.*

^o *Trithem. Cochl.*

^p *Pratcol. l. 8. n. 10.*

^q *Rainald. an. 1479. n. 32.*

Sentence was confirm'd by the Judgment of *Sixtus IV.* in
August 1479.



C H A P. VI.

*Of the Errors advanced in this Century by
the Divines, and condemned by the Univer-
sities.*

HERE were Divines in this as well as in the preceding Centuries, who advanc'd Errors. In the end of the preceding Century, *John de Montefon*, a *Catalan*, Doctor of Divinity in *Paris*, a *Dominican*, advanc'd several erroneous Propositions in 1387. ¹ The Faculty of Divinity censured fourteen of them. *John de Montefon* having refused to revoke them voluntarily, was brought before the University and Bishop of *Paris*, who commanded him upon pain of Excommunication, *ipso facto*, not to maintain or teach the condemned Propositions; and ordered that *John de Montefon* should be taken up, seiz'd, and put in Prison, with the Assistance of the Secular Arm, if necessary. *Montefon* appeal'd from that Sentence and Judgment to Pope *Clement VII.* at *Avignon*, and went to that City to sustain his Appeal. The University, on their part, sent thither *Peter Dailli*, and two other Deputies. The Affair was pleaded in full Consistory. *Montefon* finding that it went against him, withdrew, contrary to the Pope's Orders, and fled to *Arragon*, where he own'd *Urban VI.* *Clement VII.* appointed Commissioners to proceed against him after his Flight. They pronounc'd a Sentence of Excommunication against him on the 27th of *January* 1389, which was thunder'd at *Paris* the 17th of next *March*. While

¹ Cens. Facult. Paris.
t. I. p. 693, & seq.

Cens. Theol. Paris. Gerson. nov. edit.

those Things were doing at *Avignon*, the University of *Paris* being highly offended at the Conduct of *John de Montefon*, and his Superiors who protected him, and of the other *Dominicans* who publickly approv'd his Sentiments, oblig'd several of them to retract the Propositions he had advanc'd against the Belief of the immaculate Conception; nor did the People shew less Aversion to the *Dominicans*, than the University did, so that they durst scarce appear any more in publick. In fine, when the Confirmation of *Montefon's* Condemnation was obtain'd from the Pope, the University made a Decree, separating from their Body all who would not swear to hold the Condemnation of *Montefon's* Errors, and ordained, that such as took Degrees for the future should take the same Oath; but the *Dominicans* refusing to take it, were excluded from the Faculty of Divinity, which rendred them so odious, that they were no longer allowed either to preach, confess, or do any other Function; and the People not only refus'd to give them the usual Alms, but even maltreated and persecuted them. In order to lay that Storm, the *Dominicans* had recourse to the Pope, and in their general Chapter, held in the Province at *Toulouse* in 1389, nam'd ten Doctors of their Order to go to the Pope's Court, and maintain the Cause of St. *Thomas* against the University of *Paris*. The University drew up an Apology, and the *Dominicans* obtained no Judgment in their Favour; but in order to appease the Persecution which they suffered, they were oblig'd publickly to celebrate the Feast of the Virgin's Conception, and abstain from maintaining in publick that she was conceived in Sin: By observing this Conduct they procured Quiet, and were restored to their Functions; but they remained excluded from the Faculty of Theology twenty five Years, because they would not approve the Condemnation of *Montefon's* Errors; till at last the Faculty admitted them, at the instant Prayer of the King, on the 21st of *August* 1403, on Condition they would renounce the Appeal from the Decree of the Faculty, and that such as for the future were

receiv'd into the Faculty, should promise to be subject to it.

There was another Affair of much more Importance, both for the Church and the State, in the beginning of the fifteenth Century, which made yet more Noise in the World; and that is the Affair of *John Petit* Doctor of Divinity in the Faculty of *Paris*, a *Minim*. ^a This Doctor, who was a Retainer to the Duke of *Burgundy*, undertook to sustain the Action of that Prince, who had caus'd the Duke of *Orleans* to be assassinat'd. He wrote a Discourse upon that Subject, which being publish'd, made much Noise, because in it he advanc'd dangerous and seditious Propositions, that were prejudicial to the Safety of Kings and Princes. *Gerson* declar'd himself very warmly against that detestable Work, which was at last censured in 1414, by the Faculty of Theology of *Paris*, and condemn'd by *Gerard de Mountaign* Bishop of *Paris*, and *John Polet* Inquisitor, by a Sentence pass'd on the 23^d of February 1414, which was published the 25th of the same Month, and *John Petit*'s Book was publickly burnt. The King likewise granted Letters Patent to confirm the Sentence of the Bishop of *Paris*, and the Inquisitor. The Duke of *Burgundy* appeal'd from that Sentence to *John XXIII.* who appointed three Cardinals to examine it; but *Gerson* carried that Affair before the Council of *Constance*. They condemn'd this Proposition, That it is lawful, and even meritorious, for a Vassal or Subject to kill a Tyrant. But as to *Petit*'s Book, it was impossible for *Gerson* to get the Sentence of the Bishop of *Paris* and the Inquisitor confirm'd; and after many Proceedings the Affair continued undecided.

There were likewise other Propositions, of different kinds, censured by the Faculty of Divinity at *Paris*. They condemn'd several Propositions advanced relating to the Hierarchy, against the Rights of Bishops and Curates, by the religious Mendicants, at different times; as in the Year 1408, by *John Goreld* a *Minim*; in 1429, by *John Sarazin* a *Dominican*; in 1442, by *Nicolas Quadrigarii* an *Augustin*.

^a *Tb. 5. Op. Gerson.*

Hermit;

Hermit; in 1451, by *John Bartlemy a Minim*; in 1470 by *John Munier a Dominican*; and in 1483, by *John Angeli a Minim*. All those Propositions tended to enlarge the Pope's Power and Jurisdiction too much, to diminish that of the Bishops, and take away the Rights of Curates. ^x In 1486, *John Merchand an Observantine Minim*, having in a Sermon advanced several wild Propositions about the Worship of St. *Francis*, they were likewise censured by the Faculty of Theology of *Paris*. The same Year *John Lailier Licentiate in Divinity*, preach'd in a contrary Strain against the worshipping of Saints; against the Celibacy of Priests; against Fasts, and against the Authority of the Pope and the Church. *Lailier* got sure of the Official of *Paris* beforehand, and was absolv'd, on condition he would revoke the too bold Propositions he had advanc'd. Notwithstanding his Retraction, the Faculty denied him his Doctor's Degree; and being the Bishop of *Paris* would needs oblige them to give it him, they appeal'd to Pope *Innocent VIII.* who confirm'd their Judgment. ^y They likewise condemn'd the Writings and Maxims concerning Magick and Judiciary Astrology in 1489, and 1493. ^z In 1497 they condemn'd several Propositions of a *Dominican* call'd *John Morcel*, against the Prerogatives of the Virgin, and among the rest against her Conception and Assumption. Next Year they censured several bold Propositions of *John Vitrier a Minim*, about religious Vows, Indulgences, the Worship of the Virgin and the Saints, and some other extravagant Propositions. ^a They also condemn'd the Errors of *Matthew Grabon*, about the Poverty of such as are not in Religious Orders, and the Reveries of *Augustin of Rome*, an *Augustin Hermit*, about the Union of the humane Nature in Jesus Christ with the Divine Nature, which that Religious had carried too far.

^x *Du Pin Biblioth.* p. 506, & seq.
P. 517.

^y *Ib.* I. Op. Gerj. p. 467.

^z *Ib.* p. 513.

C H A P. VII.

Of the Provincial Councils held in this
Century.

THREE were very few Provincial Councils held in this Century^b; the Church being divided by Schisms, and in great Expectations from General Councils.^c The most remarkable are the Council of Oxford in 1408, under *Thomas Arundel* Archbishop of *Canterbury*, against *Wickliff's Errors*; ^d that which *Bertrand* Archbishop of *Salzburg*, Legate of the Holy See, held in that City in 1420, in which he made thirty four Canons for the Instruction of the Clergy of *Germany*; ^e that of *Cologne* in 1423, under *Thierry* Archbishop of *Cologne*, who made eleven Articles. The Custom of ringing the Bell every Morning, and at Noon on Fridays, to stir up the Faithful to say certain Prayers at the same time, is approv'd in it, and Indulgences added to the Canons. ^f In 1429, *John Nanton* Archbishop of *Sens* held a Council at *Paris*, in which he publish'd forty Articles concerning the Duties and Morals of Ecclesiasticks, Monks, and Regular Canons, ^g and the Dispensations of Banns of Matrimony, which he forbids to grant easily. ^h The same Year, *Peter*, Cardinal *de Foix*, Legate of the Holy See, held a Council of the Province of *Tarragona*, at *Tortosa*, in which he publish'd twenty Decrees concerning the Divine Office, Ornaments of Churches, the Instruction of Youth, the Qualification of Beneficiaries, the Rights of Bishops, and of Churches. ⁱ We have forty Constitutions of a Council held at *Rouen* in 1445, which contain excellent Rules relating to the Discipline of the Church. There is one of them against the Superstition of those who give particular Names to the Images of the

^b *Act. Conc.*[•] *P. 360.*[†] *To. 13. p. 1303.*^c *To. 11. Conc. p. 2079.*^f *P. 392.*[§] *Can. 32, 33.*^d *To. 12. p. 308.*^h *P. 428.*

Virgin, ^k such as, *Our Lady of Recovery, Our Lady of Pity, Consolation, Grace, &c.* because that gave Ground to believe there was more Virtue in one Image than another. ^l *John Bernard* Archbishop of *Tours* held one at *Angers* in 1448, in which he made seventeen Canons about the Time of Ordination, Preaching, and the Right of Visitation, &c. Clandestine Marriages are there condemn'd, and they forbid carrying about Relicks of Saints, in order to get Money. ^m *John Juvenal Ursini* Archbishop of *Rheims*, in 1456, held a Council of the Bishops of his Province at *Soissons*, in which he receiv'd, publish'd, and order'd the Execution of the Canons of the Council of *Basil*, which were confirm'd in the Assembly of *Bourges*. ⁿ *Alphonsus Carillus* Archbishop of *Toledo* held a Council in 1473, in the Town of *Aranda*, where he renewed the Law for holding Provincial Synods every Year, made diverse Canons about the Duties, Morals, and Habits of the Clergy, about the Observation of *Sundays* and Holidays, and the Time of celebrating Marriages, against clandestine Marriages, Comedies, Duels, &c.

^o In fine, in 1485, *Tristand de Salazar* Archbishop of *Sens* assembled a Synod at *Sens*, in which he confirm'd the Canons made in another Synod twenty five Years before by *Lewis de Melun* Archbishop of *Sens*, about the Celebration of the Divine Office; the Reformation of the Clergy, the Morals and Habits of Ecclesiasticks, the Reformation of the Religious, and the Duties of Laicks towards the Church; viz. the Celebration of Holy-Days, the Payment of the Tents, Marriages, Ornaments of Churches, &c. These Regulations are taken from the Councils of *Basil*, *Lateran*, the pragmatick Sanction, Decretals, and other provincial Councils.

^k *Can. 7.*^l *P. 1351.*^m *P. 1396.*ⁿ *P. 1448.*^o *Spicil. t. 5. & app. tom. 13. Conc. p. 1721.*

C H A P. VIII.

Of the Ecclesiastical Authors who flourished in the West in the Fifteenth Century.

ECCLESIASTICAL Learning was not neglected in this Century. True Divinity, founded upon Scripture and Tradition, began then to be cultivated by the most able Divines, who applied themselves to the useful Questions of Faith and Morals, and treated them in a clear, solid and distinct manner, free from obscure Terms, and rugged Scholastical Questions. Peter Dailli, John Gerson, and Nicolas Clemangis shewed the Example. In the Disputes which the Latin Church had with the Greeks, and against the *Wickliffites* and *Hussites*, they had recourse to the Scriptures, and the Tradition of the Church, which gave occasion to the Controversies to study the Greek and Latin Fathers in their Sources. There were also able Men in the Hebrew and Greek Tongues, such as Paul de Burgos, Jerom of Saintfoi, Anthony Lebrixia, who studied the literal Sense of the Holy Scripture, and resolved the principal Difficulties that might be formed upon obscure Passages. They likewise laboured earnestly to reform the Manners and Discipline of the Church, and several Authors signalliz'd themselves by publishing excellent Works upon that Subject, in which they attack'd Vice with great Freedom, and shewed the proper Remedies against it. The Doctors of the Canon-Law, who no longer servilely tied themselves down to the Decrees and Decretals, begun to ascend to the original Canons, and study the antient Discipline. Devotion was carried to the highest pitch, and by some even to Excesses not to be borne. There is no perfect Historian in this Century; but there are some ordinary ones, whose Stile is tolerable. However, there were some Authors who wrote upon those Subjects with all the Eloquence and Sublimity possible; the Eloquence of the Pulpit had not the good Fortune to be soon restored. All that

that can be said for the Honour of the Preachers of this Century, is, that among many, whose Thoughts are low, childish, and unworthy the Name of the Word of God, there were some who uttered solid Morality and useful Instructions enough, but without Eloquence or Majesty. The Study of Latin, Greek, and Poetry, flourished about the end of the Century, which has furnish'd us with very valuable Authors in that kind. This is the general Idea one may form of the Authors of the fifteenth Century.

The Particulars of the Names and Works of all the Authors who wrote in this Century, would be too long and tedious; wherefore I shall only pick out the chief of them, and give an Account of their Life and Character in few Words.

^P The first is Peter Dailli, born at Compeign in 1350, of an obscure Family, who by his Merit rose to the Dignity of Cardinal. He came very young to study at Paris, was admitted into the College of Navarre, and was put in as a *Burser* in 1372. From that Time he began to be taken notice of by his Writings in Philosophy, in which he followed the Principles of Ockham and the Nominalists. Then he explained the Master of Sentences. His Reputation made him be pitch'd upon to assist at the Synod of Amiens, in which he made a Discourse to the Priests, tho' he was then only a Sub-deacon. He received the Doctors-Degree at Paris on the eleventh of April 1380, and next Year he made a Discourse in Presence of the Duke of Anjou, in the Name of the University, to shew that it was necessary to assemble a General Council, in order to put an end to the Schism. That same Year he was made Canon of Noyon, and continued there to the Year 1384, when he was recall'd to Paris, to be Superior of the College of Navarre. There he taught Divinity, and recommended himself by his Lessons and Sermons. From his School came Gerson, Clemangis, and Giles de Schamps, the most famous Divines of that Time. The University of Paris could not find any Body more capable to maintain her Cause against Montefon, at Pope Clement the VIIth's Tri-

bunal, than this Doctor. She deputed him to *Avignon* where he pleaded the Cause of the University with so much Force, that the Pope and Cardinals confirm'd the Judgment she had pass'd. Being returned from that Deputation, he was honoured in 1389 with three considerable Dignities, viz. That of Chancellor of the Church and University, Almoner and Confessor to King *Charles VI*. In 1394 he was appointed Treasurer of the Holy Chapel at *Paris*, and sent by the King to *Benedict XIII.* to treat with him about the Peace of the Church. He was afterwards successively elected to two Bishopricks; that of *Puy* in *Velay*, in 1395, and that of *Cambray* next Year. He took Possession of the latter, and laid down his Charge of Chancellor of the University in favour of *John Gerson*. After this he employed his Care and Pains in extinguishing the Schism, and assisted at the Council of *Pisa*: At last *John XXIII.* made him Cardinal of *Chrysogonus* in 1411. He assisted in that Quality at the General Council of *Constance*, and was one of those that had the greatest Share in what pass'd there. ⁹ There he wrote Treatises, and composed several Sermons upon Subjects handled in the Council. Then he returned to *Cambray*, where he died in 1425. He published many Works, and among the rest some Treatises about the Reformation of the Church, and the Power of a General Council.

¹⁰ The second Author whom we shall mention, (who was yet more famous than the former) is *John Charlier*, surnamed *Gerson*, from the Name of a Village in the Diocese of *Rheims*, of *Rhetel*, in which he was born on the 14th of December, 1363. He was religiously brought up by his Father *Arnoul*, and his Mother *Elizabeth*. When he was fourteen he came to *Paris*, and was received into the Society of Artists in the College of *Navarre*. After having studied Humanity and Philosophy there, he was, in 1382, received into the Society of the Divines, and having studied Divinity ten Years under *Peter Dailli*, and *Giels Deschamps*, he took his Doctor of Divinity's Degree,

⁹ Int. Op. *Gerson*. t. 1. p. 489,
Gersoniana, l. 2. Sect. 1.

¹⁰ *Gerson*. v. 1. & Ep. nov. edit.

and

and received it in 1392. Some time after he succeeded to Peter *Dailli* in the Dignity of Canon and Chancellor of the Church and University of *Paris*. The Murder of Lewis Duke of *Orleans*, who was assassinated in 1407, by Order of the Duke of *Burgundy*, kindled *Gerson's* Zeal against *John Petit*, a Divine, who endeavoured to justify that detestable Action. Then he used his utmost Efforts to extinguish the Schism, as well before as after the Council of *Pisa*, but especially in the Council of *Constance*, where he assisted in Quality of Ambassador from the King of *France*, and Deputy from the University of *Paris*, and the Province of *Sens*. He was looked upon as one of the ablest Divines in the Council, and had a greater Share in the Decisions of it than any other. There he vigorously attack'd the Error of *John Petit*, and having thereby drawn upon himself the Indignation of the Duke of *Burgundy*, he durst not return to *Paris*, but was forced to retire into *Germany*, disguis'd in the Habit of a Pilgrim. He continued there for some Time; but at last he returned to *Lyons*, where he lived in the Convent of the *Celestins*, where his Brother was, employing himself in teaching Children. He died there in 1429, aged sixty six Years. He was made Curate of St. *John's* in *Greve* on the 29th of March, 1408; and continued so to 1413, when, in a Sedition rais'd at *Paris* by the Partizans of the Duke of *Burgundy*, his House was plundered by the Mob, and he obliged to fly into the Church of *Notre-Dame*, where he continued for some Time concealed. This great Man wrote a vast Number of Books in Divinity and other Sciences. We may divide them into five Classes: First, Dogmatical, upon Religion and Faith. Second, Such as concern Discipline. Third, Moral and Devotional. Fourth, Books upon the Holy Scripture. Fifth, Miscellaneous Works. They are dispos'd in this Order in the last Edition of *Gerson's* Works. Since the Days of St. *Bernard* the Church saw not any Author of greater Reputation, more profound Knowledge, or more solid Piety than *Gerson*. In his dogmatical Treatises, he establishes his Resolutions upon certain Principles drawn from the Scripture and natural Reason; and upon Discipline, he sticks close to the antient Laws and the Custom of the Church. He treats moral Subjects sometimes dogmatically, sometimes in a

pathetical way. He is methodical, reasons justly, and exhausts the Subjects which he handles. He maintained the Authority of a General Council above that of the Pope in a very lively manner, and spoke briskly upon all Occasions for the Reformation of the Church.

¹ *Nicolas Clemangis*, or *de Clemange*, the Name of a Village in the Diocese of *Chalons* upon the *Marns*, Disciple to *Gerson* in the College of *Navarre*, Rector of the University in 1393, is the most eloquent of all the Authors of that Age. He wrote several Letters concerning Schism: *Benedict XIII.* having sent for him, he vigorously defended his Cause. He was thought to be the Author of a Letter which the Pope wrote against the King and Kingdom of *France*: so that being Canon and Treasurer of the Cathedral Church of *Nantes*, he was obliged to retire into the Monastery of the *Carthusians* of *Fountaine aux Bois*. He composed most of his Treatises and Letters in that Retreat. Having afterwards obtained the King's Pardon, he return'd to *Langres*, where he staid long. He was afterwards made Chanter of the Church of *Bayeux*, and at last, towards the end of his Days, he retired into the College of *Navarre*, where he died in 1440. We have a hundred and thirty seven Letters of his, all written with a great deal of Elegance and Purity, and full of Christian, Moral and Devotional Instructions, Pictures of Virtues and Vices, Tracts of History, Questions of Criticism, salutary Advices and Compliments. He likewise wrote excellent Discourses upon the Corruption of Mannaers in his Time, upon the Decay and Restoration of Justice, upon the Infallibility of a General Council, upon the Study of Divinity, upon the bad Use which Men make of the Gifts of God, upon the right Use of Adversity, against the establishing of new Holidays, and against the Simony of Prelates. To those three famous Authors we may join *Gerard Machet* Bishop of *Castres*, and *John Courteuisse* Bishop of *Geneva*, who also came from the College of *Navarre*. *England* likewise furnishes us with Doctors who wrote a-

¹ *Gerson.* Sect. 3. l. 3.
p. 805.

² *Append. oper. Gerson.* t. 1.

against

against the Vices of their time, and about the Reformation of the Church; ^u such as *Paul Langlais*, who about the Year 1404 compos'd a Treatise intituled *The Looking Glass of the Pope and his Court*; and *Richard Ullerston*, who in 1408 wrote concerning the Reformation of the Church, at the Request of *Robert Cardinal Bishop of Salisbery in Germany*. *Thierry of Niem*, who wrote the History of Schism, spoke with no less Freedom. ^x *Jerom of St. Foy*, a Spaniard, a converted Jew, undertook to convince the Jews from their own Authors, that Jesus Christ was the Messias, and to discover the Errors and Reveries of the *Talmud*. Another converted Jew, Native of *Burgos*, called *Paul*, Bishop of *Carthagena*, and afterwards of *Burgos*, and last of all Patriarch of *Aquileia*, laboured at the same time very successfully upon the Bible, by making Additions to the *Bostils of Nicolas de Lyra*.

St. *Vincent Ferrier*, born at *Valentia in Spain*, a *Dominican*, celebrated for the Sanctity of his Life, and for his Miracles, excelled in Devotional Books. *Thomas Waldensis*, or of *Walden*, a Village of *Essex in England*, of the Order of the *Carmelites*, is one of the first and most excellent Controversists that ever was. He composed a huge Work against the *Wickliffites* and *Hussites*, intituled *The Doctrinal*, of the Antiquities of the Faith of the Catholick Church. St. *Bernardin of Siena*, a *Mimim*, was one of the most zealous Preachers of his Time. He drew Enemies upon himself by his Sermons, which were brought before Pope *Martin V.* but he was absolv'd, and got leave to continue. His Sermons are not in a very high Stile, but they contain solid Morality, very well pursued. He did not fall into the mistaken Fancies and Puerilities of most of the Preachers of his Time. Of all the Authors of this Century there is none that composed more Books than *Alphonsus Tostatus*. After having compleated his Studies at the University of *Salamanca*, at his twenty second Year of Age, he had made so great a Progress in the Sciences, that he was able to teach them, and actually did so at that Age. He assisted at the Council of *Basil*, was afterwards made Bishop of

^u *Cave sac. synodal.*

^x *Cave & Du Pin.*

Avila.

Avila, and raised to the first Posts in the Kingdom of *Spain*. He died in 1454, at the Age of forty. He was well skill'd in all the Sciences, and wrote long Commentaries upon the Scripture, and several Pieces in Morality and about Discipline. *Laurentius Justinianus*, Patriarch of *Aquileia*, recommended himself by the great Number of devotional Books which he wrote. ^y *John Capistran*, Scholar to St. *Bernardine of Siena*, was more famous for his Exploits than for his Writings. He was made Head of a *Crusade* against the *Frerots* and the *Hussites*, and went in Person at the Head of the Troops that made War in *Bohemia*. He came to the Assistance and Relief of the City of *Belgrade*, which was besieged by the *Turks* with a hundred thousand Men. This martial Employment did not hinder him from Writing several Treatises in Law and Morality. ^z *Laurentius Valla*, Canon of the Church of St. *John of Lateran*, who was well skill'd in the Languages and polite Learning, excelled amongst the Critics. He made Notes upon the New Testament, and a critical Discourse concerning the Forgery of *Constantine's Donation*, a Treatise of Free-Will, and a Discourse upon the Eucharist. He died at *Rome* in 1455. ^a Among the Historians who flourished in this Century, *Blondus Flavius* may be distinguished for his three Decads of the History of the *Western Empire* from 1410 to 1440. *Ambrose* surnamed *Camaldulus*, from the Name of his Order, Disciple to *Chrysoloras*, was one of those who understood the *Greek Tongue* best. He flourished under the Pontificate of *Eugene IV.* and was made General of the Order of the *Camaldules* in 1431. Twas he who drew up the *Formula of Union* in the Council of *Florence*. He died in his return from that Council in 1439. He translated many of the Works of the *Greek Fathers*. The Historical *Summum* of St. *Antonius* Archbishop of *Florence*, from the beginning of the World to 1459, is only a Collection from several Historians, without much Choice. *Leonarde Bruni*, called *Aretino*, and *Johannes Baptista Poggio*, the Wits of that time, though they applied themselves particularly

^y *Wadding. de Script. Minor.* p. 196.
seq.

^z *Id. sup.*

^x *Du Pin Bibl.* p. 320,

to

to the *Belles Lettres*, yet they wrote some things relating to Religion; as *Aretin's Treatise against Hypocrites*, the Account of *Jerom of Prague's Death*, several Orations, four Books of the Vanity of Fortune, a Discourse concerning the Pope's Authority, a Discourse upon Nobility, and another upon the Misery of Men, compos'd by *Poggio Nicolas de Cusa*, before he was Cardinal, defended the Authority of a Council as Superior to that of the Pope, in a Work intituled *Concordantia Catholica*. But having afterwards listed himself in the Party of *Eugene IV.* and being raised by *Nicolas V.* in 1448, to the Dignity of Cardinal, he embraced contrary Sentiments. He had much Learning, and wrote very curious Books upon Religion. *Nicolas Tudsca a Sicilian*, commonly called *Panorma*, because he was Abbot of an Abbey of St. Benedict in *Palermo*, and afterwards Archbishop of that City, is also one of the most famous Canonists we have. He assisted at the Council of *Basil*, and had a great Hand in all that passed in it against Pope *Eugene*; and as a Recompence he was made a Cardinal by *Felix V. Anti-Pope*, in 1440; but he was obliged, by Order of the King his Master, to return to *Arragon*, to his Archbishoprick, where he died of the Plague, in 1445. He wrote a Treatise about the Council of *Basil*, against Pope *Eugenius*, and valuable Commentaries upon the Decretals. *Aeneas Sylvius*, a *Dominican*, of the Family of *Picolomini*, assisted at the Council of *Basil*, and was one of Pope *Eugene's Enemies*, but afterwards acknowledged that Pope in the Name of the *German Nation*. After the Death of Pope *Eugene*, he was pitch'd upon to take care of the Conclave; and having acquitted himself of that Function, he was made Archbishop of *Siena*. In 1452, he accompanied the Emperor *Frederick* to *Rome*, and was sent Legate into *Bohemia* and *Austria*. in fine, being sent by the Emperor into *Italy*, in 1456, to treat with Pope *Calixtus III.* about the War with the *Turks*, he was made Cardinal, and at last elected Pope the nineteenth of *August 1458*, by the Name of *Pius II.* ^b Immediately he published a Bull, by which he retracted every thing he had wrote formerly in

favour of a Council, and gave Orders against appealing to that Tribunal. He died at *Ancona*, the fourteenth of *August* 1464. He wrote a History of what had passed in the Council of *Basil*, from the Suspension of Pope *Eugene* to the Election of *Felix*; the History of the *Bohemians*, and an Abridgment of the Decads of *Blondus Flavius*. He likewise wrote several Doctrinal, Moral and Political Works. We have a famous Divine of that Time, known by the Name of *John de Furre-cremata*, the Name of the Place where he was born, called in Spanish *Torquemado*, in the Diocese of *Palenza*. He was of the Order of St. *Dominick*, and Doctor of *Paris*, where he professed Theology and the Canon-Law. Being returned into *Spain*, he was called by Pope *Eugene*, in 1431, and sent to the Council of *Basil*, where he opposed the *Hussites*, and maintained the Pope's Party. He was called back to the Council of *Florence*, where he was one of those who entered the Lists with *Mark of Ephesus*. In Recompence for it, he was made Cardinal in 1439, and sent Legate into *France*, where he presided at the Council of *Bourges*. After having been employed in several Legations, he was, in 1450, named to a Bishoprick in *Galicia*, afterwards to that of *Albano*, which he changed, in 1464, for that of *St. Sabina*. He died September the twenty eighth, 1468. He wrote several Theological and Law Books, agreeable to the Principles of the Court of *Rome*, and some Devotional Pieces. *Giles Charlier* Doctor of *Paris* was also one of those Divines who assisted at the Council of *Basil*. He was one of the Deputies that were sent to the *Bohemians*. He lived very long, and died Dean of the Faculty of Divinity in *Paris*, in 1472. He composed several Works upon Points of Ecclesiastical Discipline. *Gregory of Heimburg* Doctor of Law was one of the most warm of the Pope's Enemies, and wrote a Treatise against the Temporal Power, which the Popes pretended to have over Princes. The Congregations of Regular Canons of *Gerard the Great*, did, in this Century, produce several Subjects of an exemplary Life, and distinguishing Piety. The most famous of them was *Thomas à Kempis*, or *Kempen*, a City in the Diocese of *Cologne*, where he was born. He copied the Bible, several Devotional

votional Works, and so filled himself with the Maxims and Truths of the Books he copied, that he thereby qualified himself to write very good Devotional Books. He lived to the Age of seventy, and died in 1471. The most common Opinion is, that he was Author of the Book concerning the *Imitation of Jesus Christ*, which has also been attributed to St. Bernard, *Ludolphus*, *Cerson*, and a Benedictine Abbot called *Gessen*.

The Question concerning the Author of the Book of the *Imitation of Christ*, has been warmly debated between the Benedictines and the Regular Canons. It is ^c certain that Work was not St. Bernard's; nor is it in the least likely that it was *Ludolphus* the *Carthusian*'s. In several Manuscripts it bears the Name of *Thomas à Kempis*; but in the first, in 1441, his Name is only set down as the Copier of it; and some pretend there are more antient Manuscripts than that of *Thomas*. The Stile of it is pretty like that of the other Devotional Books of *Thomas à Kempis*. Nevertheless, even in his Life-time, it was attributed to St. *Bernard* and *Gerson*. The latter was the Person who was most commonly esteemed the Author of it in the fifteenth and sixteenth Centuries. Afterwards some Manuscripts of it were found in *Italy*, where it is attributed to one *Gessen*, or *Geffen*, to whom it is given the Title of Abbot. Perhaps *Gessen* or *Geffen* are only Corruptions of the Name *Gerson*. Notwithstanding there are two things which will hardly let us believe that this was *Gerson*'s Book; one, That the Author calls himself a Monk; the other, That the Stile of that Work is very different from that of the Chancellor of *Paris*. All this makes it difficult to decide which of these three Authors it belongs to. We must leave *Thomas à Kempis* in Possession of what is attributed to him, without deciding positively in his Favour; and so let us pass this Question, which is not very material, and continue the Thread of our Authors.

^c *Du Pin sup. part. 2. p. 537.*

^d Denis Rickel a Carthusian, better known by the Name of his Profession than by his true Name, is famous for the many Works he published. When he was twenty one Years of Age, he entered into the Order of the Carthusians, and died in 1471, aged sixty nine. That Author wrote with Ease, in a simple Stile, full of Passages of Scripture. He is sober and wise in his Spirituality. His Works are full of salutary Maxims and Instructions. He wrote much about reforming all the Orders of the Church. Henry Harphius, or Van Herp, a Fleming, of the Order of the Minims, is much more mystical in his Books of Devotion. I am going to tell you of an Author of another Character, and that is Bartlemy, or Baptista Platina, Officer of the Apostolical Chamber under Pius II. disgraced under Paul II. put in Prison, and brought to the Torture, being accused of having conspired against that Pope, and of entertaining heretical Opinions, particularly about the Immortality of the Soul. However he had his Liberty, and was restored under the Pontificate of Sixtus IV. who made him Library-Keeper of the Vatican. He wrote the Lives of the Popes with much Freedom, from St. Peter to Sixtus IV. and besides composed several Moral Works in a tolerable good Stile. ^e Of all the Authors of this Century, he who had the greatest Extent of Knowledge was John Picus Sovereign of Mirandola, born in 1463, who had so surprising a Genius, that at twenty three Years of Age he set forth Theses upon all sorts of Sciences, spread them every where, and engaged to maintain them publickly. But Envy rais'd up Enemies against him, who accused some of those Propositions of Heresy. The Pope appointed Commissioners to examine them, who found some of them liable to be suspected of Heresy. Picus wrote an Apology to justify them; but the Pope forbad the reading of those Theses, and summoned Picus, who had left Rome, to appear before him. In the mean while, the Process against him was not prosecuted at Rome, and

^d Id. p. 354. Caus p. 108;
p. 308,

^e Caus p. 135. Du Pin

Pope

Pope *Alexander VI.* gave him a Brief of Absolution, on the eighteenth of June 1493. Afterwards *Picus* applied himself to the Study of the Holy Scripture, undertook to engage the *Jews* and *Mahometans*, and to confound Judiciary Astrology. He even renounced his Sovereignty, and distributed all he had among the Poor. He died at *Florence* in 1494. Besides his *Theses*, he published many very learned Writings upon Religion. His Nephew *Franciscus Picus de Mirandola* followed the Footsteps of his Uncle, and left behind him several beautiful Works. *Marsilius Ficinus* a *Florentine*, Canon of the Cathedral Church of *Florence*, is also one of the learned Men of this Century. In his Youth he liv'd like a Philosopher, but having been converted by *Jerom Savanarola*, he led a Christian Life the rest of his Days, and died at *Correggio* near *Florence* in 1499, aged sixty six Years. He wrote an excellent Treatise of the Christian Religion, and of the Piety of Faith, addressed to *Laurentius de Medicis*; eighteen Books concerning the Immortality of the Soul and Eternal Happiness, a Commentary upon the Epistle of St. Paul to the Romans, and six Discourses upon important Points of Morality. *John Tritheimius*, elected Abbot of the Abbey of *Spanheim*, of the Order of St. Benedict, in 1483, was also a Genius of vast Erudition, a Philosopher, Mathematician, Poet, Historian, and Divine, skilful in *Hebrew*, *Greek* and *Latin*. He wrote many Theological, Historical, Philosophical and Moral Books. *Jerom Savanarola* wrote no fewer of another kind : He was descended of an illustrious Family of *Padua*, and born at *Ferrara* on the twenty first of October in 1452. In 1474 he entered into the Order of St. Dominick, and rendred himself famous by his frequent and fervent Sermons, which acquired him so much Credit in the City of *Florence*, that he governed it four Years as if he had been Sovereign of it, till such time as his Enemies having taken him by Force in his Monastery in 1498, put him in Prison, and caus'd him to be condemn'd to be burnt. We have several Moral and Devotional Works of his which are full of Force and Sweetness.

^f *Dn Pin & Gave sup. Johan. Pic. in ejus vis.*

He speaks freely against Vice, and teaches the most pure and most exalted Morality. *Aelius Anthony Lebrixia*, known by the Name of *Nebrisensis*, a Spaniard, is not below any of his Time for the Beauty of his Genius, and for his Skill in all manner of Sciences: He was born in 1444, in the Town of *Lebrixia* situated under the *Guadalquivir*. After he had studied at *Salamanca*, he travelled to *Italy*, from whence he was recalled by *William Fonseca* Archbishop of *Seville*. He restored the Study of the *Belles Lettres* and the Sciences in *Spain*, by his publick Lessons. After the Death of that Archbishop, he quitted *Seville*, and went to *Salamanca*, where he was honoured with two Chairs, one of Grammar, and another of Poetry. He had to deal with the Scholasticks, who accused him of favouring Novelties, and in 1488 retired to the Family of *John Stunica* Great Master of the Order of *Alcantara*, but he was soon recalled to *Salamanca*, to fill the first Chair of the University. King *Ferdinand* understanding his Merit, sent for him to Court in 1504, to employ him to write his History, and Cardinal *Ximenes* employed him to labour at the Edition of the *Polyglot* Bible. The Cardinal afterwards gave him the Direction of the University of *Aicale de Homares*, where *Nebrisensis* died on the eleventh of *July* 1522, aged seventy seven Years. His chief Work in Divinity is, a critical Treatise to explain fifty difficult Passages of the holy Scripture, intituled *Quinquagesimum*. This Book is full of Learning and deep Thought. I shall not mention abundance of other Divines, Historians and mystical Preachers of this Century. Of all the Scholasticks, I shall only mention *Gabriel Biel*, whose Commentary upon the Master of Sentences is much esteem'd. He was a *Swiss*, or, according to others, from *Spires*. He entered into the Order of Regular Canons of *Deventer*. He was a Professor in the University of *Zurich*, founded in 1477 by *Everard Duke of Wirtemberg*, who called *Biel* thither to teach Philosophy and Divinity. *Biel* flourished there to the Year 1494, and died soon after.

C H A P. IX.

Of the Greek Authors that flourished in the fifteenth Century.

ALTHOUGH the Greek Empire was then in Decay, yet it still produced able Divines. Till its entire Ruin it furnished abundance of Men who applied themselves very much to the Study of Eloquence, Philosophy and Divinity. ^a The Disputes they had with the Latins obliged them to study the Matters that were the Subject of their Contests, and to read their antient Authors.

Simeon Archbishop of *Theffalonica* flourished in the beginning of this Century, and was equally esteemed for his Virtue and his Learning. His chief Work is a Treatise concerning the Liturgy. Joseph Briennius of *Constantinople* flourished under the Empire of *Manuel Paleologus*, in the time of the Patriarch Joseph, and perform'd the Office of a Preacher. He has left us eighteen Discourses upon the Trinity, against the Opinion of the *Latins* about the Procession of the Holy Ghost. Macarius Macres Monk of Mount *Athos*, another Macarius Archbishop of *Aneyra*, Nicolas Sclengia, and Demetrius Chrysoloras wrote at the same time against the *Latins* upon the same Subject.

The Conferences between the Greeks and *Latins* at the Council of *Florence*, made the Capacity and Eloquence of the ablest Greeks appear, and gave Occasion to many Writings. ^b Some of them sincerely embraced the Union with the *Latins*; others, on the contrary, continued in their own Sentiments. Among the latter, the most considera-

^a *Du Pin sup.* p. 409.

^b *Id.* p. 412.

ble is *Marcus Eugenius* Archbishop of *Ephesus*, who was the Mouth of the Greeks in the Council of *Florence*. After that Council was over he wrote a circular Letter against it; and his Brother *John* published a Discourse against the Union. ^k *George Germistius Blethos*, a famous Platonic Philosopher, was no less averse to the Union than *Mark of Ephesus*. He opposed the entering into Conference with the *Latins*, advised against the Union in the Council of *Florence*, laugh'd at it when it was made, and stood up against it after his Return to *Constantinople*. He lived long, and wrote against the *Latins*. To him we may join another Philosopher of the same Party, called *Amirutzes*, who likewise assisted at the Council of *Florence*, disapproved the Union, and wrote against it after his Return to *Constantinople*. His end was unhappy, for he apostatized, and turned *Mahometan*. We must not here omit *Sylvester Syropulus*, who wrote a History of the Council of *Florence*, in a manner very much to the Disadvantage of those Fathers. ^l ^m *George Scholarius*, Officer to the Emperor *John Paleologus*, having come with him to the Council, was at first for the Union, but after his Return to *Constantinople* he joined himself to *Mark of Ephesus*, and wrote a great deal against the *Latins*. He retired from Court under the Empire of *Constantine Paleologus*, became a Monk, took the Name of *Gennadius*, and shut himself up in a little Cell, continuing still to be against the Union, and an Enemy to the *Latins*. After the taking of *Constantinople*, he was elected Patriarch of that City, but he laid down that Charge some time after, and died about the Year 1460.

ⁿ Among the Greeks who sincerely embraced the Union and maintained it to the end, none was more illustrious than *Bessarion*, who from a Monk of the Order of St. *Basil*, was made Archbishop of *Nice*, to assist and speak in the Name of the Greeks in the Conferences. He was the

^l *To. 13. Conc. p. 679. & 739.*

^m *Cave p. 93.*

^k *Dn Pin p. 413.*

^m *Id. p. 92. Dn Pin p. 416.*

chief Promoter of the Union; and having thereby rendered himself odious to the Greeks, he remained in *Italy*, and was honoured with the Dignity of Cardinal. He died in 1472, aged seventy seven. He wrote several Works for the *Latins* against the *Greeks*, in which he produces the Authority of the Greek Fathers against these last. *Joseph* Bishop of *Metona* did likewise maintain the Union made in the Council of *Florence*, and wrote a Treatise upon that Subject, in Answer to *Mark of Ephesus*. *Gregory Mamas*, Protosyncel, and afterwards Patriarch of *Constantinople*, did likewise maintain the Union, by refuting the Letter of *Mark of Ephesus*. ^a *George of Trebizond*, and *John Argyropulus*, who went to *Italy* at the taking of *Constantinople*, may rather pass for Scholars than for Divines. ^b However the former wrote against the Opinion of the *Greeks*, with relation to the Procession of the Holy Ghost, and about the Authority of the Church of *Rome*; ^c and the latter, a Work concerning the Procession of the Holy Ghost, in Defence of the Decree of the Council of *Florence*.

^a To. 13. Conc. p. 679.
Cave sup.

^b Ib. p. 739.

^c *Du Piz*

28 SE 60



C H A P. X.

Ecclesiastical Observations upon the Fifteenth Century.

WE have already given an Account of the Questions which were debated in this Century, between the *Greeks* and the *Latins*, upon the Differences between those two Churches, and the Writings of the Divines about the Authority of a General Council, and against the *Wickliffites* and *Bohemians*; and it is needless to repeat them over again. I shall at present only make some general Observations upon the Government of the State and the Church in this Century. The Court of *Rome* continued her Endeavours to render herself Mistress of the Collation of all Benefices by Reserves, expectatory Graces, Preventions, Annats, &c. But she was oppos'd, especially in *France* and *Germany*. The Decrees of the Councils of *Constance* and *Basil*, the Laws of our Kings and Emperors, the pragmatick Sanction taken from the Decrees of the Council of *Basil*, and received in the Assembly of the States at *Bourges*, and the *German* Concordat, put a stop to the Enterprises of the Popes, and maintained the Elections to Bishopricks and Abbeys, and the Collation of Benefices by Ordinaries. The Necessity there was of Reforming the Church in the Head and Members, as to Discipline and Manners, was generally acknowledged. The Council of *Constance* and *Basil* proposed to do it, but they could not effect it. The Ecclesiastical Jurisdiction in Temporals was restrained, with regard to Laicks; but the Exemptions of Clergymen from the Civil Tribunal were maintained with Vigour by the Councils. ^q The Council of *Basil*, and the pragmatick

^q Conc. *Dertus.* can. 12, 13.

Sanction,

Sanction, granted to the Pope the right of receiving Appeals in all sorts of Causes, and the Judgment of the greater Causes in the first Instance, but on condition that he should name Judges on the Places. The Clergy were yet plagu'd with the Tenth's, which the Popes easily granted, notwithstanding the Prohibition of *Martin V.* in the Council of *Constance*. ¹ Indulgences granted by the Popes were become more common than ever; and they were made a kind of Traffick. Most of the Benefices were put in *Com mendam*. The Right of naming Graduates took its Rise from the Decree of the Council of *Basil*, and the Pragmatic Sanction. The Curates and Religious continued divided about the Administration of the Sacraments, and particularly about Confession and Communion at *Easter*. The Bishops and Universities maintained the Right of the Curates; the Popes favoured the *Mendicants*, but yet they durst not positively decide in their Favour, and were contented with giving them only general Privileges. ² *Alexander V.* did by his Bull of the tenth of *October 1409*, confirm the *Decretals of Boniface VIII.* and *John XXII.* ³ His Bull having been carried to *Paris*, made a great Noise in the University there. *Gerson* was employed to write against it; however it was confirmed by *Eugene IV.* and *Nicolas V.* The Bull of the latter made a great Noise in the University of *Paris*, who excluded out of their Body the *Mendicants*, 'till such time as they had renounced it. Pope *Calixtus* revoked the Privileges of the *Mendicants*, and by his Bull of the twentieth of *August 1456*, confirmed the *Clementine Duditum*. *Sixtus IV.* having no regard to that Revocation, did in the Year 1473 renew the Bulls of *Alexander V.* and *Eugene IV.* and even gave the *Mendicants* Power to administer the Sacraments of the Eucharist, and Extreme Unc-
tion, to such as the Curates should refuse to give them without a just Cause. But he was afterwards obliged to explain himself upon the Differences which arose in *Ger-*

¹ *V. Spond. an. 1436. n. 3.*

² *Spond. an. 1409. n. 21, 22;*

³ *San. Dion. auct. vit. C. r. VI.*

many between the Religious Orders and the Curates, ^u and forbid the Religious Orders to preach that the Parishioners were not obliged to hear Mass in their Parishes on Sundays and Holidays, nor to confess to their Curate at Easter, and exhorted the Religious and the Curates to maintain a good Correspondence together.

Some new Congregations were established in this Century; but not so famous as the former ones. ^x A religious *Augustin*, called *Stephen*, who had the Pope's leave to change his Habit, established the Congregation of the Regular Canons of St. Saviour near *Siena*, which was approved by *Gregory XII.* In 1408, they added to this Congregation the Church of St. Mary of *Escopetto* at *Florence*, from whence the Monastery was called *Scopette*, and the Canons *Scopettini*. The Order of *Mont Olivet*, which were only the *Hieronymites* reformed, was approved by *Gregory XII.* and *Martin V.* ^y *Laurentius Justinianus*, Patriarch of *Venice*, did in 1407 establish the Congregation of Regular Canons of St. *George d' Alga*. ^z The Congregation of St. *Justin of Padua*, which was a Reformation of the Order of St. *Benedict* in *Italy*, owes its Establishment to *Ludovico Barbo a Venetian*, Canon of the Congregation of St. *George d' Alga*, who undertook that Reformation in 1409, which was approved by *Eugene IV.* and *John XXIII.* ^a There was the like Reformation made in *Germany* of the *Benedictine* Order, begun by *John of Rhodes*, and perfected by *John Abbot of Burseid*, who united several Monasteries into one Congregation, which was called by his Name. ^b The Order of the *Minims* is the largest and most famous Order of all that were instituted in this Century: The Author of it was St. *Francis of Paulo*, who about the Year 1467 built a little Monastery near that City, under a Rule which was approved by *Sixtus IV.* *Alexander VI.* and *Julius II.* At first they were called the

^u *Id. an. 1478. n. 16.*

^x *Spond. an. 1408. n. 19.*

^y *Id. an. 1404. n. 9.*

^z *Cavac. l. 4, & 5. hist. Canob. S*

Justin.

^a *Trithem. chron. Spanh. ad an. 1429.*

^{an. 474. n. 26.}

Hermits of St. Francis, and afterwards *Minims*, because out of Humility they called themselves *Minimi Fratres Eremita*. They had in a short time several Monasteries in France, where St. Francis of Paule lived. Beatrix de Sylva, a Portuguese Lady, instituted the Order of Nuns of the Conception of the blessed Virgin Mary. It was approved in 1489 by Innocent VIII. at the Desire of Isabella Queen of Spain. In Beatrix's Life-time they followed the Rule of Cîteaux; but after her Death they took that of St. Claire, in 1494.

The Military Orders instituted in this Century, are that of the *Annunciade*, instituted by Amadeus V. Count of Savoy in 1420; that of St. Maurice, instituted by Amadeus VII. who was afterwards elected Pope; that of the Golden Fleece, instituted in 1431, by Philip the Good Duke of Burgundy; that of the Knights of the Moon, by René Duke of Anjou, King of Sicily, in 1464; that of the Knights of St. George, by Frederick III. Emperor; that of St. Michael, by King Lewis XI. in 1469; that of Stephen, by Cosmus de Medicis, approved in 1561 by Pope Pius IV. and some others not so illustrious.

There remains nothing more to speak of, but the Institution of Festivals in this and the preceding Centuries. The Feast of the Holy Sacrament was first celebrated in the Diocese of Liege, in 1246, by Robert Bishop of Liege, at the Solicitation of a Nun of that Diocese called Julian. After the Death of the one and the other, another Recluse Nun of Liege, called Eve, persuaded Henry Bishop of Liege, Successor to Robert, to demand of the Pope the Establishment of that Feast in the whole Church. Urban IV. was inclined to institute that Feast, ordered it should be celebrated with all the Solemnities used in those of the first Order in all the Church, and assigned for the Day of its Celebration the Thursday after the Octave of Whitsontide. The Pope's Bull was neither dispatch'd nor publish'd, he only wrote a Brief for it to the Nun Eve, dated from

the City of Oviedo, on the eighth of September 1264; nor does this Feast appear to have been celebrated elsewhere than at Liege, till the General Council of Vienna, which admitted and confirmed the Institution of that Feast. In fine, John XXII. who succeeded in 1316 to Clement V. published the Bull of Urban IV. in all its Forms, and ordained the Celebration of that Feast, which in a little time was established every where.

The Feast of the Trinity was also established at Liege, and in some other Churches in Germany in the tenth Century; but it was neither received nor approved by the Church of Rome; and Pope Alexander II. found fault with the Practice of it. In the mean while it was received in some Churches of France in the twelfth Century; but the Church of Rome did not receive it till the fourteenth, under the Pontificate of John XXII. Notwithstanding this Reception, several Churches of France, Spain and Italy would not own it. It was in the beginning of the fifteenth Century, that Peter Dailli so earnestly solicited Benedict XII. to ordain the Celebration of it, which he obtained: And afterwards that Feast was commonly received, and fixed to the first Sunday after Whitsuntide; the Day on which some Churches celebrated it even in the tenth Century.

^d The Feast of our Lord's Transfiguration was instituted in 1456 by Calixtus III. ^e In fine, the Feast of the Virgin's Conception, which had been begun to be celebrated in the Time of St. Bernard, and which some Churches observed, was ordained in 1439 by the Council of Basil, and approved in 1476 and 1483 by Sixtus IV. who tacked Indulgences to it, and recommended the Recital of the Office of the Conception of the Virgin, made by Nigorel Canon of Verona, though the Pappa-

^d Baron. not. in Martyr. 6. Aug.
¶. 13. p. 1442.

^e To. 12. Conc. p. 622.

ges of the Fathers of which it is composed are almost all spurious.

If it be asked, upon what Occasion the Feast of the Virgin's Conception was instituted; it seems that at first this Feast was only celebrated in Memory of the Virgin's Conception, which ought to have given great Joy to Mankind, because our Saviour was born of *Mary*. It was upon this account that the Conception of St. *John* was celebrated formerly, afterwards other Reasons for that Feast were assigned. Those who did believe that the Virgin was conceived without Sin, pretended it was for that Reason they celebrated that Feast: Some of those who held that she was conceived in Sin, but was sanctified, like St. *John*, in the Womb of her Mother the Moment of her Conception, pretended it was that Sanctification which they honoured.

The Question about the immaculate Conception of the Virgin arose at the very Institution of the Feast of her Conception; from whence some took occasion to maintain that her Conception was Immaculate, i. e. that it was free from Original Sin. * St. *Bernard* refuted this Opinion in the twelfth Century; *Scotus* embraced it, and maintained it strenuously: St. *Thomas* and the *Dominicans* opposed it, and several able Divines even of the Order of St. *Francis* rejected it. ¹ In the mean while the Faculty of Divines at *Paris* looked upon it as a pious Opinion, and condemn'd those who stood up against it. The Council of *Basil* defined it as an Article of Faith, in the thirty-sixth Session, held in *September 1439*. But that Assembly being then no longer considered as an OEcumenical Council, the Decision was not received. Some even treated that Opinion as heretical. In order to make up those Differences *Sixtus IV.* forbid, upon pain of Excommuni-

* *Bernard* p. 174.

¹ *Anonym. San. Dionys. an. 1387. Trithem. chron. Spanb. ad an. 1497. int. act. Conc. sup.*

cation reserved to the Pope, to treat as Hereticks, or accuse of mortal Sin, such as believed and maintained, That the Virgin was conceived in Sin or without Sin; leaving all Persons at Liberty to hold either of the two Opinions they pleas'd.

The End of the Third Volume,

28 SEGO





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